

The Philanthropist.

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO ANTI-SLAVERY SOCIETY.

JAMES G. BIRNEY AND

We are verily gully concerning our brother *** therefore is this distress come upon us.

GAMALIEL BAILEY, EDITORS.

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POETRY.

From the Journal of Commerce.

A preacher travelling through the Southern States, was rowed across a ferry by a pious old negro, who had labored hard through early manhood and middle age to purchase freedom for himself and his wife, and he mourned, that old age, and loss of strength, would compel him to leave his children in slavery. He laid his hand on his breast and said, "Master has all my strength, and I have these old bones."

His head was white and his eyes were dim
And his face was marked by woe;
The vigor of youth had passed from him,
And labor had bent him low.

He gave to the ear his remnant of strength
As the shallop left the shore,
And he told his tale of grief at length
Ere the stream was ferried o'er.

He looked on one with his eyes dim ray,
That he ne'er shall see again,
Until the break of an endless day
Far beyond a tyrant's reign.

"Master," he said, "you're a child of God,
His seal is upon your face;
For negro has felt his chast'ning rod,
And gloried in his grace.

"The sun that rose upon master's morn
Rejoiced o'er a free-born slave,
But the light that broke when I was born
Look'd down on a fetter'd slave.

"I grew apace to my bitter lot,
Too soon felt my heavy chain,
And often I cry'd, Oh why will not
Earth take back her child again?

"I thought, perhaps, if I bent to toil,
That Heaven might let me see
A day in which I could tread the soil
And breathe the air of the free.

"I toil'd at morn and I toil'd at eve,
And I toil'd in the mid day sun—
I reared not when they gave me leave
And said that my work was done.

"I yielded not to the summer's heat,
Nor turn'd from the winter's frost,
Nor shelter'd myself from storms that beat,
Lest a copper should be lost.

"I paid for myself, I have paid for my wife,
But our hands are nearly run,
And the freedom I've bought at the end of life
Would have come with my setting sun."

He smote his breast with his eyes on high,
In a voice of subdued tones
Said "Master has all my strength, and I
Have nothing but these old bones."

Time adds a weight to each month that rolls;
We soon shall rest in our graves;
We trust in Christ to receive our souls,
But we leave our children slaves.

PRAYER FOR THE OPPRESSED.

BY PIERPONT.

With thy pure dew and rains,
Wash out, O God, the stains
From Africa's shore;
And while her palm trees bud,
Let not her children's blood
With her broad Niger's flood
Be mingled more!

Quench, righteous God the thirst
That Congo's sons hath curs'd—
The thirst for gold!
Shall not thy thunders speak,
Where Mammon's altars reek,
Where maid and matron shriek,
Bound, bleeding, sold?

Hear'st thou, O God, those chains,
Clanking on Freedom's plains,
By Christians wrought?
Them, who those chains have worn,
Christians from home have torn,
Christians have hither borne,
Christians have bought!

Cast down, great God, the fane,
That, to unhallowed gains,
Round us have risen—
Temples, whose priesthood pore
Moses and Jesus o'er,
Then lo! the black man's door,
The poor man's prison!

Wilt thou not, Lord at last,
From thine own image, cast
Away all cords,
But that of love, which brings
Man, from his wanderings,
Back to the King of Kings,
The Lord of Lords?

From the Emancipator.

Epitaphs on Slave Traders.

Dear Brother:—The following epitaphs are extracted from the tomb-stones of men who were engaged in the African Slave Trade personally or by proxy. Keep in mind that the men, eulogized in these grave-stone scraps, were engaged in a business now declared by this country and Great Britain to be piracy; and these men, if now living, and now pursuing the traffic in which they died, would be deemed pirates, and would be hung as pirates.

"Hon. W. W., died 1829. An honest man." In what did his honesty consist? He was personally engaged in the slave trade, and spent his life in that horrid work, and accumulated a large fortune by stealing and kidnapping the Africans, subjecting them to the horrors of the middle passage, and selling them into perpetual sighs and tears in the West Indies. The title, an honest

man, who is said to be the noblest work of God, applied to one who lived and died in a work now declared to be piracy!

"W. W. D., Esq.; died 1808." This stone contains an epitome of his virtues. As a man, he was truly meritorious; as a merchant, correct in principle and practice. Benevolence, with rays divine, enriched and expanded his heart."

There is much more of it. Now, who was W. W. D., Esq.? What did he do? He was an African Slave Trader. He owned a slave factory on the coast of Africa, where he lived and married an African, and had children; was engaged there several years in fomenting wars, in stealing men, women and children, and in supplying cargoes of slaves: made a large fortune: came to the town where he now lies: forsook his wife and children in Africa, or probably sold them for slaves: married another wife, lived, died, was buried and eulogized. As a merchant, correct in principle and practice, a pirate!! As a man, meritorious, a base, infamous man-thief, and kidnapper!! His heart expanded by benevolence—an inhuman tiger, tearing the helpless children of Africa from their homes!!

"Capt. J.; died 1816. He fell asleep in Jesus."

This man died in the slave trade. A man-thief, a robber, falling asleep in Jesus!! Dying in the very act of making merchandise of the bodies and souls of men, and sleeping in Jesus!! A kidnapper, going from kidnapping to sing God's praises in heaven!

"Capt. S. W.; died, 1796; and M. A. W.; died 1795, on the coast of Africa—

"Ye youths and virgins pause, the loss deplore;
Snatch'd ere their prime, and on a foreign shore;
Let this sad marble teach each youthful heart,
Youth, LOVE, not VIRTUE, can repel the dart."

These two young men died on the coast of Africa, engaged in plundering and robbing her of her children, and consigning them to hopeless misery and degradation. The youth of our country are called to deplore the loss of those who died in doing that which is the sum of all villainies. The virtue of a man-stealer's, slave-trader's heart, shield him from death!

"Capt. J. S.; died 1807. Large was his bounty, and his soul sincere."

This man commanded a ship engaged in the trade, in tears and broken hearts. He went several voyages; went one voyage and loaded his vessel with heart broken victims; on his voyage home, sickened and died. He was such a savage demon of cruelty to the slaves and to the sailors, that when his body was cast into the deep to be food for his kindred sharks, the sailors swung their caps, and gave three cheers. Of this savage demon, this shark, this pirate, it is said "large was his bounty, and his soul sincere!"

A. M.; died 1807. And the sea shall give up her dead."

True—she will give up her dead, and disclose all her secrets. In that awful day, how will this man, who perished in the slave-trade, appear?—How will all soul-drivers and slave traders appear when they meet the poor victims of their lust, their avarice, their brutality and furious anger, before the tribunal of a just and omnipotent God! The secrets of the ocean, the secrets of Africa, the secrets of all slave factories and slave ships, will all be revealed. Then shall we see the multiplied and complicated villanies, and unutterable horrors of the African slave trade. The sea and the dry land shall cast out all slave traders, man-stealers, and their poor victims, and face to face they shall stand before God. Then will the poor African demand of the Christian (!) civilized (!) thief and robber, his wife and children, and satisfaction for all his untold griefs and woes. The sea and the dry land will disclose all crimes that lie buried in their dark caverns. What war! what bloodsheds! what murders! what foul deeds of infamy will appear registered against the slave's soul! Hear, all ye robbers and plunderers of bleeding Africa—the sea shall give up her dead! You have, with remorseless hearts and murderous hands, hurled many living and many dead into the deep, to conceal your villany and shame; but the—SEA SHALL GIVE UP HER DEAD!

Let the following extract, taken verbatim from an original manuscript journal, belonging to the surgeon of a slave ship, tell the story of the slave trade—in which the above named men lived and died.—*Brangan's Notes to Avenia.*

"Sestro, Dec. 29, 1724.—No trade to-day, although many traders came on board. They informed us that the people are gone to war inland, and will bring prisoners in two or three days, in hopes of which we stay. The 30th.—No trade yet, but our traders came on board to-day, and informed us that the people had burned four towns—so to-morrow we expect slaves off. The 31st.—Fair weather, but no trading yet. We see each night towns burning, but we hear many of the Sestromen are killed by the inland negroes; so that we fear this war will be unsuccessful.—Jan. 2d.—Last night we saw a prodigious fire break out about eleven o'clock, and this morning perceived the town of Sestro reduced to ashes. It contained some hundred houses, so that we find that their enemies are too hard for them at present, and consequently our trade is spoiled here.—Therefore we weighed anchor, and proceeded lower down." to stir up another war, burn more towns, and commit more murders.

Such was, and is the African slave trade. This is the business of thieving and plunder—thus conducted with barbarous cruelty, and savage ferocity, which the slave traders and slave holders of the South, which all the pro-slavery men of our nation countenance, support, justify, and perpetuate. All who apologize for the continuance of slavery, for a longer or shorter time, are, before God, accessory to the crimes and horrors exhibited in the above extract.

But the true character of slave dealers and slave holders will, ere long, be drawn by other

hands—their epitaphs be written by other pens. Africa, will soon draw the characters, and write the epitaphs of her civilized and Christian invaders. Then will it be said of them, honest men? Benevolent, sincere, and virtuous men? They fell asleep in Jesus! A Christian slave trader!! A Christian pirate!!! A few years hence, and what will be thought of a pious, Christian slave holder? Posterity will settle this question as they wander among the tombs of, Washington, Richmond, Charlestown, and New Orleans.

H. C. W.

Something worth Looking at.

We take the following from the Hampshire (Mass.) Gazette. We are informed that its author is a prominent member at the bar in that region. At any rate, be he who he may, the points stated are worth inquiry, and we wish the gentleman himself, or some one else, would give them a thorough discussion. We should be glad to publish it in our columns.

SLAVERY IN THE DISTRICT OF COLUMBIA.

Mr. Hawley.—A great deal is said about the abolition of slavery in the District of Columbia. Permit me to invite the advocates of slavery to show that clause in the Constitution of the United States which either in letter or spirit recognizes its existence there. Slavery no more rightfully or constitutionally exists in that District than in Massachusetts, and at this moment, every slave has a perfect right to leave the service of his pretended master, and walk at large a freeman, emancipated and disenfranchised. It is well known that chief justice Shaw, in our supreme court, has lately held, that a slave coming here voluntarily with his master from a slave state, or being here and not a fugitive, has a perfect right to his liberty. The only clauses in the constitution recognizing slavery, are, one in which the appointment of representatives and taxes is made, which in its terms applies only to "states"—another in which the slave trade is not acknowledged after 1808, and one other in which it is provided that a fugitive slave escaping from one "state" into another, shall not be discharged from service, but delivered up on claim of the owner. Judge Shaw has well and wisely said, in his late opinion, that this last clause being against natural right, is to be strictly construed; that its terms are not entitled to extension beyond the letter of its provisions. If this is correct,—and who doubts it except the slave holder,—it cannot be pretended, that a slave in the District of Columbia is held to service in any "state," and of course, if he leaves the service of his master, there is no power given by the constitution which can reclaim him. This very clause, by being restricted to persons held to service in a state, impliedly admits that a fugitive from a district or territory as discharged from such service. Any law of congress undertaking to regulate or control this kind of property in the District or in a territory, would be unconstitutional, for the constitution recognizes no such property, except in the three enumerated clauses, which, being at war with "natural right," are to be strictly construed. In any other case, such law would not only conflict with natural right, but with the preamble of the constitution, which is "the key to unlock the whole meaning of it," and which declares that it was established "to secure the blessings of liberty" to the "people of the United States." Let the slaves in the District of Columbia, therefore, without waiting for petitions, and discussions, and enactments, individually or collectively, and whether permanent or transient residents, march into Pennsylvania, or any of the free states, in the liberty wherewith God, and nature, and the constitution have made them free. No power on earth can lawfully hinder, molest, or reclaim them. This is the doctrine of Judge Shaw carried out, and of every friend of constitutional liberty.—*Hamp. Gazette.*

Incidental Testimony.

UNITED BRETHREN'S MISSION.

Summary view for 1834.—South Africa.—The awakening among the colonists in the neighborhood of Guadenthal and Elim, proceeded without any interruption. The work of education has received a new impulse, owing to the establishment of infant schools, the evident blessing attendant on those founded at the settlements above mentioned having led to the introduction of similar institutions at Groenckloof and Elim. The month of December was rendered memorable by occurrences, partly of a joyous and partly of a distressing nature. Among the joyous, deserves to be specially noticed the abolition of slavery, which was carried into effect on the first of December, agreeably to an act of the British Legislature, in the most peaceful and satisfactory manner; of the distressing, the most prominent was the incursion of a horde of Caffres into the eastern districts of the Colony, whose course was marked by plunder and bloodshed, till checked by the advance of a strong body of English troops and militia. To the Colonial force were attached several hundred Hottentots, belonging to Guadenthal and other of our stations, whose orderly and Christian conduct gained them general respect and good will. When the danger seemed at its height, Enon was deserted for a season by the major part of the Hottentot congregation, who, under the guidance of the missionaries, found a hospitable asylum at Uitenhage. The close of the year was thus marked by many anxieties and apprehensions. In the midst of these troubles, Shiloh remained unmolested, and our brethren were enabled to proceed with the erection of a church. The commencement of the preaching of the gospel in their own language caused great joy to the Tambookies, and inspired the hope that the small flock of converts already gathered from that nation would increase in number and in grace.

British West Indies.—It is well known that serious apprehensions were entertained by many persons, in regard to the immediate consequences of the emancipation of the negroes; the Lord was,

however, pleased to put these fears to shame, and to render the first of August, the day of freedom, a season of festive joy and devout thanksgiving, not only to the negro and colored population generally, but also to their spiritual teachers, and no inconsiderable portion of their fellow subjects of European extraction. On this memorable day, the churches at our several mission stations could scarcely contain a third of the eager worshippers, and from that time the desire after the word of God has everywhere continued unabated, and in some instances evidently increased. May the outward liberty now enjoyed be improved by all those who hear the gospel, for the attainment of the true liberty of the children of God, that when their race here below is run, they may receive the end of their faith, even the salvation of their souls!—Throughout the remaining months of the year, a very commendable diligence was to be observed among the hundreds of children who frequent the Mission schools, that they might severally become entitled to the copy of the New Testament and Book of Psalms, which the British and Foreign Bible Society had generously engaged to present to every enfranchised negro who could read the Scriptures by the Christmas ensuing. At several stations new school houses were erected; which have been diligently attended by adults as well as children.—*Missionary Herald.*

Liberty of Speech.

Soon after the suppression of the Anti-Slavery Society in one of our New England Colleges, the students were forbidden to read essays on the subject, as a college exercise. The following was read the next week before the senior class. The president of the college, who was in the chair, was unable to object to it, as a violation of his decree, inasmuch, as not a word on the subject of slavery could be found in the piece.

ENERGY OF CHARACTER.

Some men have a spirit of decision which will not suffer them to remain neutral on any question of importance. No sooner is such a case presented to a man of this character than a hasty decision is followed by immediate energetic action.—This haste may sometimes throw him on the wrong side, and he may be the means of much harm; still, such an one, however blundering, cannot fail, if his motives be right, of accomplishing far more good in the course of his life, than one of those who will do nothing for fear of doing wrong.—And when he is right in his plans and methods, this promptness and energy of character are truly invaluable.

The Apostle Paul was a man of this stamp.—No sooner has he completed his education, than, being "exceedingly zealous" of the law, he enters upon a scheme for exterminating Christianity. It is not probable that he engaged in this enterprise without some consideration. We may imagine him consulting with some of the chief priests, better acquainted than himself with the sect to be opposed. "What are they?" enquires the young pharisee. "They are fanatics and enthusiasts," answers an old priest, "who maintain opinions too absurd to be refuted." "They are disorganizers," says another, "for wherever their doctrines prevail, the son dishonoreth his father, the daughter dishonoreth her mother, the daughter-in-law is against her mother-in-law, and a man's foes are they of his own household." "Their doctrines are incendiary, and make a tumult among the people," adds a third, who had lent his own influence to these mobs to suppress arguments he could not answer, who did not seem to see the monstrous injustice of charging the guilt of a mob to its victims. "They are traitors, and will cause the Romans to come and take away both our place and our nation," rejoins the fourth, who enjoyed a fat office by the favor of the oppressors of his nation. "Nor is the character of their leaders," adds another, "better than their principles. Matthew the publican, was one of the most notorious speculators in all Galilee: Can such a man advocate the truth?" Another acknowledged leader," continues a fifth, "is a perjurer, who once disavowed the sect under oath." "This same Peter," adds a sixth, "uses the most opprobrious epithets the Hebrew language can furnish. He calls our whole nation murderers." "Their professed Head and Founder was always offensive to the people," says the seventh. "It is in evidence," says the eighth, "that he threatened to destroy the temple of our holy religion." "And, worse than that, he calls our most venerable men and purest pharisees hypocrites," says the ninth. "Nay," says the tenth, "his projects of destruction were boundless. It is in evidence, he threatened to kindle a fire upon the earth. His very words were taken down. What will I if it be already kindled?" Then follow in quick succession other charges, such as malice can at any time pick up, blacker if possible, though less authentic. The well known history of Judas serves for the conclusion.

Such, probably was the information on which Paul founded his opinion of the Christian system. As he considers the standing of his informers, men venerable for their age—men of tried character and high ecclesiastical standing, (the D. D.'s of their day,) can he doubt the justice of their allegations?

Here the reader was interrupted by the Rev. Doctor, and the following dialogue ensued: President—how do you know Paul went to the chief priests?

Student—The Bible informs us that he received his authority from them.

President—Well how do you know that they were men venerable for their age and standing?

Student—The term chief priests implies they were venerable for their standing; and it was a post which could not easily be attained without a considerable advance in age.

President—Go on sir!

He receives his commission and withdraws. So far his guilt appears comparatively small. He has acted "ignorantly and in unbelief." True, a hasty decision is wrong. But in another aspect he appears more deeply guilty. Suppose Christianity false, in this respect he was not the less guilty because it was false. Paul knew that the Christians were MEN—that they had the rights of men. He would have shrunk from the idea of robbing them of their money by false imprisonment and beating. But he was willing to take from them by violence a right far dearer than money, the right of expressing and defending their opinions, and of complying with the duties of their consciences toward God. He sought by this means to avoid a gulf of anarchy into which he supposed the nation about to plunge, believing, probably, the end would justify the means. But "they that take the sword shall perish by the sword." Little did the Sanhedrim think that their children must drain to the dregs that bitter cup their fathers had mingled for the Christians. But *Romish power* is never slow to plead a precedent for the suppression of offensive opinions, and in vain do persecutors pray for deliverance when persecuted in their turn. The spirit of persecution is always the same. It is the atmosphere in which tyrants draw their breath. It renders hatred desperate.—Paul was so full of it that he breathed out threatening and slaughter, so exceeding mad was he against the Christians, that not even women could escape his fury. His whole character can be summed up in two words of his own—he was "a persecutor and injurious."

But of whatever injury his natural impetuosity made him the cause, this same trait afterwards made ample amends for it. After his conversion, his decision of character was as conspicuous as before.—He declared the truth with such energy and success, that he was charged with having "turned the world upside down." He could address an infuriated multitude till they "cried out and threw off their clothes and cast dust in the air." Four times he suffered the penalty of the *Lynch-law* of that day. Thrice whipped, once stoned, but still he persevered in preaching the truth, however unwelcome, in every city and village, till the mobocracy, since misnamed the majesty of the people, compelled him to fly for his life.

Paul was no fence man. He was ready to commit himself at once to what he believed to be the truth. He was a true radical—presenting a noble contrast to the calculating, temporizing spirit of expediency.

The week after the suppression of the society, mentioned above, the same class had a debate.—The question selected by the disputants was, "Ought a Peace Society to be formed in College?" During the debate, the forbidden subject was adroitly kept out of sight, while the arguments of the President, for suppressing the Society, were deliberately advanced by one side, word for word, and faithfully examined by the other.

* The Jews were severely persecuted in turn, by the Spanish inquisition. May they not some day turn our gag-laws respecting conveying incendiary publications by mail, &c. to an equally profitable account should they ever gain the ascendancy here? God forbid.

Ed. Eman.

Tyranny of the Spindle.

"Slavery in the south is heaven on earth, to the tyranny of the spindle at the north."—*Rev. J. C. Postell.*

To show our readers how well informed Mr. Postell is in relation to the slavery 'of the spindle at the north,' in comparison of which he thinks southern oppression is 'heaven on earth,' we give the following account of some recent proceedings of the female operatives at Lowell, Mass. It is from a letter of Rev. O. Scott, published in Zion's Herald.

"Between two and three thousand have left the mills, to speak within bounds—more than 500 of whom, it is thought, have left the place. Several of the factories are entirely still, and a number of others are nearly empty. What the end will be, it is impossible now to tell. The 'bone of contention' is comparatively a small one, and is of importance only so far as principle is involved. The girls contend that the manufacturers have violated a previous understanding, or contract.

"The facts, so far as we have been able to learn them, appear to be these.—The girls have entered the mills with the understanding, that they were to have so much wages, and pay \$1 25 for board, and no more. This price for board was made a condition in the leases of the tenants. But several months ago, the agents raised the price of board 12 1/2 cents more per week, and paid it themselves, thus recognizing the principle for which the girls contend. On the 1st of this month they raised the price of board 12 1/2 cents more per week, and directed the house-keepers to charge it to the girls.—This, without a corresponding increase of wages, the girls considered a violation of a previous understanding. It is agreed on all hands that \$1 50 per week is low enough for board, but it is believed by many besides the girls, that the agents ought in justice to pay the whole of the extra 25 cents—especially as the manufacturing business is better than it has been for many years.

"The girls contend, that the agents had the same right to reduce their wages, as they had to raise the price of board, without their consent. They consider this decree of the manufacturers a species of oppression, an innovation upon their rights. The cause of their employers is suffering immensely, and must for months to come, let what will take place.

"The probability is, that 1000 of the girls will leave at any rate, and that it will take a year fully to replenish the mills again. And should some of the girls go again, under the present terms, it will be a lesson for agents, which they will not soon forget. Let this matter result as it may, it is believed that the rights of the girls will be more strictly regarded in future; and that the 'turn out' will have this good effect, to say the least."

THE PHILANTHROPIST.

CINCINNATI, DEC. 16, 1836.

Members or Co-workers.—The Philanthropist will be sent occasionally, during the present session of Congress, to the members of that body—especially to those from slave-holding states. We have no other object in doing so, than to furnish them with such information as our paper contains of the true state of a question in which they are much concerned, and about which nothing should be withheld from them. Should any of them return us the paper, with their names written on the envelope or margin, it shall be considered as the expression of a desire that it should not be sent again.

Mr. Breckinridge and Mr. Thome.

These gentlemen are both natives of Kentucky, and grew up to manhood there. They have, both, for several years, been members, and they are now ministers of the same church in this country.

Mr. Breckinridge is in the prime of life, being something under forty years of age. He possesses talents and has made acquisitions, which, so far as they are necessary, qualify him, according to the testimony of all who know him, for distinguished usefulness in the ministry of the Gospel.

Mr. Thome, we should think, does not exceed twenty-five years of age. His character, as a religious man, is, we believe, above all suspicion. For one at his period of life, his intellectual attainments are abundant and varied. His powers of mind and general capacity for usefulness we would not raise above, whilst we are not authorized to sink them below, those of Mr. Breckinridge.

Both these gentlemen have expressed, in strong language, their opposition to slavery, have testified in the most decided terms of the polluting streams which flow from it. They have, both, favored the public with their views—with the conclusions to which their minds have been led, by what they have seen and known of slavery in their different spheres of observation. By unprejudiced minds, the testimony of both, has been regarded as that of witnesses, not only entirely competent, but entirely credible.

Mr. Breckinridge, in speaking of slavery expresses himself thus:—"Shame, disgrace, infamy; the blighting of all hopes, the withering of all joys; long, unnoticed, unattended poverty, a dishonored name, an unwept death, a forgotten grave; all, and more than all, are in these words, *a slave*." It abrogated the clearest laws of nature, in separating the mother from the child—it wrung the tears of anguish from our brethren in Christ—was a ferocious tyranny—at war with every species of social system—with every law of nature, with every lesson of experience, and with every conclusion of reason. "As it existed among us [his speech was delivered in Kentucky] it presented an aspect scarcely less singular than it was indelible; whilst, 'the legislative acts, which with a cool atrocity, to be equalled only by the folly of the claim they set up over the persons of God's creatures, doom to slavery the free African, the moment his eyes are opened on the light of heaven, for no other offence than being the child of parents thus doomed before him, can in the judgment of truth and the estimation of a just posterity, be held inferior in heinousness only to the first act of piracy which made them slaves.'" Slavery outraged decency and justice; reduced them [the slaves] to the necessity of universal concubinage and encouraged to universal prostitution."

Mr. Thome, in speaking on the same subject had said,—that the lodgings of slaves in villages are exposed to the entrance of strangers every hour of the night, and that the sleeping apartments of both sexes are common; that the slaves are debased from the ordinary social and conversational intercourse with the other members of the family; that they receive no moral instruction; that they roam over the village streets in the evening, indulging in vulgar jests, and voluptuous songs; or they receive other slaves into the kitchens they occupy, where they pass the time together in gambling, dancing, drinking, and obscene conversation, till late at night, when the whole is crowned with indiscriminate debauchery,—and that these scenes occur in the kitchens of church members and elders as well as of other persons.

According to the above abstract, the depositions of these gentlemen, so far from exhibiting any discrepancy, show the most harmonious agreement. Their testimony is so fully accordant, that Mr. Breckinridge and Mr. Thome might mutually use that of the other as cumulative—as adding strength and confirmation to his own. The only difference is in the character of the evidence—Mr. B's being more general and declamatory, whilst Mr. Thome's presents facts, and deals in particulars. Yet all that is said by the latter, any audience would have been well prepared for, by the more general revelations of the former.

Mr. Breckinridge was deputed by the highest authority of the Presbyterian church to an important and honorable mission to the Congregational churches of England and Wales. Whilst in England he engaged in a discussion with Mr. George Thompson, with the view of defending the Government and Church of the U. States from the charge of being a slave-holding government and a slave-holding church. The debate was conducted with all due form, and with the utmost courtesy to Mr. B. on the part of the persons presiding and by the audience, as Mr. B. himself handsomely acknowledged in his conclusion; and before a select assembly, the very elite, we conclude, of a populous city, distinguished for its literature, refinement, and Christianity. It was continued five evenings,—the last topic presented by Mr. Breckinridge on the last evening, was in these words:

"There was only one more topic on which he seemed called on to remark; and that he had several times passed over, out of considerations of delicacy. It had all along been his aim to use as little freedom as possible with the names of individuals—and he could declare, that he had implicated by name, no one except out of absolute necessity—that he had foreborne to say true but severe things of several who had been most unjustly commended during this discussion—and had omitted of the very few he had censured by name, decidedly worse things, than those he had uttered of them—and which he might have uttered both truly and pertinently."

Amongst the cases of fatherly pious forbearance, was the oft cited one of a misguided young man, by the name of Thome, who went from Kentucky to New York to repeat a most audacious speech which was no doubt prepared for him, before an assembly literally the most mixed that was ever convened in that city: having delivered which, he departed with the pity or contempt of 9/10ths of all the decent people in it, and went I know not whither, and dwells I know not where. The victory was trumpeted, and now celebrated, of which he was part gainer, consisted of two portions—the destruction of the colonization cause—and the degradation of Kentucky, his native State. The death of the Society was signified by a subscription of six thousand dollars on the part of its friends; and the infancy of Kentucky was illustrated by the ready stepping forward of four of her sons to confront and confound the ingrate who commenced his career of manhood by smiting his parent in the face."

We will not trust ourselves to give utterance to the feelings excited in us by the course it has pleased Mr. Breckinridge to pursue in the matter. How far such conduct may be reconciled with the claims which an adversary may, even an enemy—has on every generous mind; how far with the charity and forbearance he owed to an absent brother, whose reputation he attempted, before such an assembly, to blast forever; how far, with the claims in his respect of the Church he represented, when in a land of strangers, he used—and thus using, tarnished—the dignities with which she had clothed him, in attempting the achievement of degrading and dishonoring a member of that church—a minister of that church, we leave to that church and to the community to decide.

Tribute to the North.

BY SENATOR PRESTON.

We extract, from the *Columbia (S. C.) Telescope*, a sketch of the recent speech of Mr. Senator Preston, at a public meeting at Columbia, in reference to the Charleston and Cincinnati Railroad. In this speech he took occasion to bear honorable testimony, from personal observation to the character, the enterprise, and public spirit of the North. We give place to this sketch with great pleasure—not merely as a gratifying tribute, from an eminent man—or as a beautiful specimen of his rich and flowing oratory—but as an indication of the growth of a better understanding and better feeling among the citizens of the South, with relation to their Northern brethren. The facilities of intercourse are rapidly tending to the removal or modification, of merely sectional and local prejudices; and we hope, that in the continued and increasing intercommunication of the North and South, they will entirely disappear. We would commend the remarks of Mr. Preston to the especial attention of our readers.—*Boston Atlas*.

[We would commend them to the especial attention of all our Southern readers.]—*Nat. Intel.*

Mr. PRESTON, in his speech concerning the Railroad, on Monday last, drew a very striking contrast between the difference of character of the people of the Northern and of the Southern parts of the Union, and the consequently opposite condition of the countries that they inhabit.

He said that no Southern man can journey, (as he had lately done) through the Northern States, and witness the prosperity, the industry, the public spirit, which they exhibit, the sedulous cultivation of all these arts by which life is rendered comfortable and respectable, without feelings of deep sadness and shame, as he remembers his own neglected and desolate home. There no dwelling is to be seen abandoned, no farm uncultivated, no man idle, no waterfalls even, unemployed. Every person and every thing performs a part towards the grand result, and the whole land is covered with fertile fields, with manufactories, and canals, and railroads, and public edifices, and towns, &c. &c. Along the route of the great New York canal, (that glorious monument of the glorious memory of De Wit Clinton,) a canal, a railroad, and a turnpike, are to be seen in the width of perhaps a hundred yards, each of them crowded with travel, or flowing with commerce. Throughout their course, lands that before their construction would scarcely command five dollars the acre, now sell for fifty, seventy, or a hundred. Passing along it you see no space of three miles, without a town or a village, and you are never out of the sound of a church bell.

We, of the South, are mistaken in the character of these people, when we think of them only as peddlers in horn flints and bark nutmegs. Their energy and enterprise are directed to all objects, great and small, within their reach. At the fall of a scowly rivulet they set up their little manufactory of wooden buttons or combs; they plant a barren hill side with broom corn, and make it into brooms at the bottom, and on its top they erect a windmill. Thus, at a single spot, you may see the earth, the air, and the water, all working for them. But, at the same time, the ocean is whitened to its extremities, with the sails of their ships, and the land is covered with their works of art and usefulness.

Massachusetts is perhaps, the most flourishing of the Northern States. Yet of natural productions she exports but two articles—granite and ice. Absolutely nothing but rock and ice! Every thing else of her commerce, from which she derives so much, is artificial—the work of her own hands.

All this is done, in a region with a bleak climate and a sterile soil, by the energy and intelligence of the people.—Each man knows that the public good is his individual advantage. The number of railroads, and other modes of expeditious intercommunication, knit the whole country into a closely connected mass, through which the productions of commerce and of the press, the comforts of life, and the means of knowledge, are universally diffused; while the close intercourse of travel and business, makes all men neighbors, and promotes a common interest and common sympathy. In a community thus connected, a single flash of thought, pervades the whole land, almost as rapidly as thought itself can fly. The population becomes, as it were, a single set of muscles, animated by a common sensorium.

How different the condition of things in the South! Here the face of the country wears the aspect of premature old age, and decay. No improvement is seen going on, nothing is done for posterity, no man thinks of any thing beyond the present moment. Our lands are yearly tacked to their utmost capacity of production, and when exhausted, are abandoned, for the youthful West. Because Nature has been prodigal to us, we seem to think it unnecessary to do any thing for ourselves. The industry and skill that have converted the forest and barren hills of New England, into a garden, in the genial climate and fertile soil of the South, would create almost a paradise. Our natural advantages are among the greatest with which Providence has blessed mankind, but we lack the spirit to enjoy and improve them. The rich ore is beneath our feet, yet we dig not for it. The golden fruit hangs from beneath the bough, and we lift not our heads to gather it. The task of delicious liquor is before our eyes, but we are too lazy to branch it. In thinking, in writing, and in talking, we are equal to any people on the face of the earth; but we do nothing but think, write and talk.

REMARKS.

The above reveals a singular state of things in this country and for this day. How strange it is that Mr. Preston never once adverted to the cause of the wide difference in the conditions of the two countries of which he speaks. How blinding is the influence of slave-holding oppression! This gentleman who certainly ranks among the first minds of our country wants even yet much purging of his moral and intellectual vision, before he will see altogether aright. He seems to think, that South Carolina, laboring under the incubus of slavery, and now almost at the point of suffocation—with her life's blood poisoned—can by a mere act of volition, put forth the efforts of a sound and healthful body. As well might the poor victim of intemperance, after half a lifetime expended in the most enervating debauchery, imagine that he could put forth the action of his temperate and self-denying neighbor. No: as his only hope ought to be in abandoning his destructive habits—so South Carolina's ought to be, in at once relinquishing what has given "her the aspect"—aye and more than the aspect—"of premature old age and decay." Her bloated face—her blood shot eye—her effeminate and shrivelled and tottering limbs are not owing to the fact that the colored people are with her. No: it is because she is an oppressor—it is because she has placed herself in opposition to God, that he opposes her, and withers her, and will finally consume her if she repent not of her sin. In vain it is—utterly in vain, for South Carolina, or any of the exhausted South, to attempt to rise, so as to stand up among her sisters, with the load of slavery pressing her to the earth. It is utterly impossible. No people or nation can do it. Their debility—bringing on them the contempt of their neighbors—is the curse of God upon oppression. How can it be removed, unless by repentance, and by works which consist with repentance and show its sincerity?

Another revelation made by Mr. Preston is the ignorance of the South. Franklin, and Hancock—and Warren—the Adamses and Sherborn were of New England. Her bosom is crowded with colleges, at which hundreds of the Southern youth are educated. Her common schools are the wonder of the land—she is the *officina* of school teachers for the South—her ministers occupy Southern pulpits—her able periodicals instruct our own continent and rival those of an older one—her members of Congress meet, and—when they do—they generally master those of the South; all this every body might know, and ought to know, and yet the South has been used to think of New Englanders "only as peddlers in horn flints and bark nutmegs!" It is no wonder she has been so presumptuous and overbearing, as she is so ignorant and unenlightened. We trust that New England will not receive Mr. Preston's remarks as a compliment to her. And yet doubtless, there will be a portion of the public press there, that in the true spirit of sympathy, will trumpet forth Mr. P.'s remarks as exceedingly complimentary to their country.

From the PITTSBURGH.

ABOLITION IN PITTSBURGH.

The members of the "Pittsburgh Anti-Slavery Society," finding it impossible to enlist our citizens, sufficiently to attract their notice to their lectures, have, by their secretary, adopted the alternative of challenging any who do not favor their plans, to meet them in a public debate.

The following advertisement we cut from a newspaper in this city:

RESPECTFUL INVITATION.
The all-absorbing and vital question of Slavery, in which the present generation are for themselves and their posterity deeply interested, is proposed for a calm, candid and constitutional investigation, that the public may be fully informed of facts, and thereby enabled to adopt a correct opinion on this momentous question. Any gentlemen feeling disposed to take the opposite to immediate emancipation are respectfully requested to communicate their intention to the subscriber, that arrangements may be made for the discussion.
JOHN DICKSON, Secy.
Pittsburgh Anti-Slavery Society.
N. B. "He that loveth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."
Nov. 23, 1836.

CHALLENGE ACCEPTED.
We propose to meet the "Pittsburgh Anti-Slavery Society," and discuss "the all important and vital question of Slavery," and pledge ourselves to find many "gentlemen feeling disposed to take the opposite to immediate emancipation," provided they will allow us to designate Nashville, St. Louis, or Vicksburg, as the place for the investigation, otherwise our name will be John Haynes.

P. S. Our reason for choosing to locate the scene in a Slave State, is twofold. First, Because we would secure there, a more numerous audience than we could have in the free states. And, secondly, Because the discussion would be more likely to accomplish good, should it occur among a population interested. Physicians usually visit their patients and learn, not from rumor, but actual inquiry and observation, the condition of their patient, before they prescribe or call in council. Let us, therefore, visit our Patient, the South, first, and afterwards we will be better prepared to administer medicine. Councils are usually held at the patient's house, and medicine administered in *propria persona*.

N. B. "He that loveth the truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."
Nov. 25th, 1836.

QUERE.—Do not the laws of honor give the persons challenged, the right to choose place and weapons? The place we have selected; and our weapons are the Bible, the Constitution, the Laws, Facts and Senses of the Spirit. "Let not the weapons of your warfare be carnal, but spiritual."

T. WILSON HAYNES.

Now, who would ever have conjectured that the above was from a Minister of the Gospel. Yet, it is: and from the editor of a Journal set up to guide the mind of a religious denomination. We have received from a most esteemed friend and intelligent abolitionist some very sensible and serious comments on the piece of Mr. Haynes. We think, he treats the matter too gravely;—that Mr. H. would probably be but little influenced by his arguments—and that he, Mr. H. from the character of his mind, as it is developed in the above remarks and in some of his editorials, can have but little influence on others. Whilst Mr. Haynes ought not to be answered according to his folly, yet, he ought to be answered, that he be not wise in his own conceit. We know of no better way of doing this, than by again presenting to the contemplation of Mr. H. a brace of his own editorial offspring sent out into the world in the same No. of the Pittsburgher in which the "CHALLENGE ACCEPTED" is to be found. Truly Mr. H. must have a good opinion of the charity of the world, to trust to it such a pair of green horns! Here they are.

CHEERING.

We learn that the citizens of Connersville, Tenn., and vicinity, are about to erect a new Cumberland Presbyterian Church and also a new Female Academy. We certainly feel interested in the improvement of our native village. The public spirit, and republican simplicity and independence of soul of the Tennesseans, is proverbial. The citizens of Connersville are TENNESSEANS, and chivalrous, enterprising republicans. Our native home—we love thee still, and will for ever.

A KISS.—THE WEATHER.

On Thursday last we were permitted to kiss the finest cheek, perhaps, ever saluted. It was the merry cheek of WINTER. We need not add, that we have felt happy ever since that sweet embrace. How delicious!—Welcome, lady!—welcome visitor! (aside, in a low whisper, provided you say the like angel calls—brief and cheerful. Good bye. We will see you call again? Be a little more formal, next time, if you please. Send up your card—and, knock first, too, or ring the bell. Why! you come storming tempestuously—like some old acquaintance!—You familiar!—How you blow!—Well done, Boreas.—Hold! Boreas?—yes—that's our name.—Mr. Boreas kissed Miss Winter—that's all.

JOURNAL AND LUMINARY.

The editorial department of this print has been transferred from Mr. Henry Beecher, its late able conductor, to its proprietor Mr. E. W. Chester. In an article giving notice of the change we find this remark:

"The spirit of radicalism, so rife in this age, will, we hope, find no alimony in the Journal and Luminary."
The remark we think an unhappy one, especially for a Religious Journal. "Radicalism," has no well defined meaning; and so far, it has been generally used as an appeal to prejudice. An appeal of this kind is always below the dignity of a religious journal, whose proper object is "to show the way where it comes, by whom it is proclaimed, or to what change of action it may lead. If it be the Truth, that is all that a truly religious journal has to care about."

If we mean by "radicalism," that he will oppose Abolition—Temperance of the thorough order—Moral Reform,—the Peace principles—&c. &c. all of which have been included by those who oppose them, in the word, "Radicalism"—then, those who have espoused them have nothing to do, but to enter into the field of argument with him.

If again he intend by it, that he will not permit the subject before specially named, and others which might arise, and be equal to as unacceptable to the Conservatives in church and state, to be discussed at all in his paper,—then, we venture to say, that, as a religious journal, it will be, as a great many others in our country already are, of but little use in promoting the cause of true piety and the reign of Christian principle in our land. By this we do not say, that, if it be supported by considerable talent, and much labor, its subscription list may not be maintained and even increased.

But again—"If the spirit of Radicalism" be a wrong spirit, and "so rife in this age," if it menace ruin to things sacred and profane, we do not see how the conductor of a religious paper can well avoid resisting, and attempting to repel it. If he have Truth on his side surely he may engage in the battle fearless—as one "locked up in steel." Victory will assuredly be his, if he use, with any skill, the weapons with which she will continually supply him.

To show the editor of the Journal and Luminary how some think of the course which possibly is the one he may think it most judicious to pursue, (at least in regard to slavery) we will subjoin an extract of a letter lately received from a minister in Kentucky.

"I want you to urge the Presbyterians at the North to give the General Assembly of our church no rest until they rid themselves of slavery. If the Southern members break off—let them go."

I want some good able man to publish in Cincinnati a Religious Newspaper such as the "Luminary"—but to be decidedly Anti-Slavery, like the New York Evangelist. Are there not Abolitionists in the West who read religious papers to support one of this kind? I do dislike to take a paper that must suit the palate of pro-slavery men. Well, I must do, or get none near me. Agitate this question. Make men take sides. . . .

At this place we will not have this paper next year unless they come out on the side of Humanity and the Rights of Man."

MEETING OF THE VIGILANCE COMMITTEE—NEW YORK.

The committee held its usual monthly meeting on the 21st ult. It was formed, Nov. 25th, 1835, and its objects are to ascertain to what extent kidnapping is carried on in New York; to protect unoffending, defenceless, and endangered persons of color, by securing their rights, as far as practicable; and to obtain for them when arrested under the pretext of being fugitive slaves, such protection as the law will afford.

The Committee, meanwhile, do not forget fugitive slaves. Though their operations have been somewhat hampered by want of funds, still they do something. They have saved in one way or other three hundred persons, from being carried back to slavery, and the colored people begin now to pay in their money so promptly, that it is likely funds will no longer be wanting. The Committee have learned that not only the baser sort of people, but persons of all classes are deeply concerned in cruel aggressions upon the colored population; and they have discovered evil, that they scarcely dreamed of before. They state for instance, that colored seamen, who had shipped to go to some Southern port and return, have been there taken on shore, and actually sold as slaves. Colored persons, too, have been enticed on board ship, with a view to the same destination.

The Committee of Vigilance will doubtless prevent much evil. It would be well for such committees to be formed, wherever the colored people are much exposed to such atrocities.

MEETINGS—are not very popular in Pennsylvania. [Mr. Blanchard, Anti-Slavery Lecturer, being recently about to lecture in Harrisburgh, handbills were posted up on the doors and in public places as follows:

"ABOLITION."

"The citizens friendly to the peace are requested to assemble to-day, in front of the Presbyterian church at the hour of the Abolition lecture."

No citizens assembled in front of the church, he says, but a good audience came into it.

If the citizens of Cincinnati, "friendly to the peace" had staid at home and declined becoming the tools of a mob, Cincinnati would never have been disgraced by illegal violence.

Rev. Mr. WILCOX—Lecturer in New York State, in a letter, dated Nov. 14th, says—"During the last three or four weeks, I have obtained between three and four hundred pledges to the anti-slavery cause."

MEETING OF THE COLORED PEOPLE

AT TROY.

We are pleased to record every evidence of an awakening spirit and intellect in this much injured race of people. They have recently held a most interesting meeting in Troy. We select the following from a series of resolutions passed at the meeting and published in the Emancipator. They will serve to show what they are doing, and what they intend to do, to elevate themselves in the scale of mind and morals.

On motion of Mr. Butler—Resolved, That the 45,000 colored people of this State, the 22,000 of New England, the 18,000 of New Jersey, the 38,000 of Pennsylvania, the 15,000 of the Western States, and the 180,000 in the Slave States, all together ought to have and sustain at least one paper, published for them, devoted principally to their interests, cheap in price, and of extensive circulation. Now, it is believed, is a favorable time to attempt it. Liberia in Africa has its paper. Will our brethren and friends think of it?

On motion of Mr. Thuey, Resolved, That the colored people of Troy would, with one voice, express their respect towards those workers of the city, who have consented to take, and are now teaching several of their own sex, but of our color, useful trades. The Lord reward them for their benevolence, and moral heroism; and we hope their example will embolden mechanics of the sterner sex to extend a similar refuge to colored boys, and young men, that they may have a refuge from the temptations and demoralizing tendencies of the incessant employment they now pursue.

On motion of Henry Martin, Resolved, That we admire and approve the noble and elevated purpose of those females of our color, who, engaging to learn trades, resolved to be wanting in nothing necessary on their part to become proficient; and, also, of choice, determined to conform to all the rules of decency and propriety applicable to white females, and to aim to set an example of decorum in all things.

On motion of Mr. Butler, Resolved, That as the female part of the colored people of this city is considerably more numerous than the male part, and so many females, especially the younger ones, are employed as servants in respectable families, and in this manner they become acquainted with the colored people in the mass are estimated by their employers; and while this meeting fully appreciate and take pride in the moral worth of its female part, and their efficiency in every good word and work, yet it would express its deep solicitude, that all persons of color at service be studious to conduct themselves with great and increasing circumspection; that they be industrious, cleanly, and faithful, not eye servants, meek and amiable in their manners, and that they shun every habit, person and place, that tends to attach suspicion of impropriety or impurity.

On motion of J. J. Mier, Resolved, That for time, and eternity, the gospel is the great anchor of the colored man's hope, whether bond or free—and that in all efforts to improve his condition, the truth, brought home to the heart by the living voice and the Holy Spirit, "is the fire and the hammer" with which to accomplish this work—if it be to convert to God, (without which all other work is in vain) then it is most truly—and if to establish schools and benevolent associations, and to promote temperance and moral reform, and habits of industry, frugality, and economy, then the gospel is necessary to lay safe and trustworthy foundations.

On motion of Mr. Thuey, Resolved, That while we cordially and fully approve of the course pursued by the American Anti-Slavery Society, in devoting so large a share of its resources and sympathies, and of the talent and energies, for the relief of the most deeply wronged and suffering class of our people—the poor slave—we hail with peculiar satisfaction the recent measure of the society, appointing agents among the free people of color—to visit them—to inquire into their condition and wants—to devise methods for their improvement—and to encourage and assist them in promoting their moral, social, and intellectual cultivation.

On motion of Mr. Butler, Resolved, That the strength and influence of the free people of color have been greatly diminished by the circumstances of their being situated in small communities remote from and unknown to each other, without any common medium of knowledge or communication. The agents visiting the more populous localities of our people will open the door to a more perfect knowledge of us by the world, and by each other—our numbers, character, resources, effort in well doing, and will enable them to wield for our benefit the powerful motive of example stimulating to effort and efficiency by showing the people of one place what their brethren have done, and are doing in another.

DESTITUTE CHURCHES.

Under this head, the Louisville Baptist Banner gives a sad picture of the destitution of the Baptist churches in Kentucky. According to a correspondent of the American Baptist, there are probably not more than four churches, of this denomination, which have preaching on every Lord's day. The Banner confesses this is true, but endeavors to qualify it, by stating that "in most of those counties (and they are many) where the Baptists reside in great numbers, there are few who do not, and none that may not, attend Baptist preaching every Lord's day." The Banner moreover says, that Baptist ministers are lamentably scarce in Kentucky; that very many of their ablest and best ministers have been removed by death; that a common vice of the churches is to neglect providing for the support of their pastors; and that the love of money to a great extent has been the root of the destitution of the Baptist churches in Kentucky.

Does the "Banner" remember what God said to Joshua when he fell upon his face and mourned because Israel had turned their back before their enemies? Israel hath sinned, and they have also transgressed my covenant which

I commanded them: for they have even taken of the accursed thing, a sword have stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you." Have you taken of an accursed thing? Have you not put SLAVERY even among your own stuff? O Achan was enough to curse the camp of Israel. How many Achans have you in your camp? Think you God winks at oppression? Can the smile of Infinite Mercy rest upon the habitations of cruelty? You may have received in past times, assurances of the Divine favor, but, at the times of such ignorance God winked. Can you now with the light of the civilized and Christian world pouring upon you, any longer plead ignorance? If not, hear then the voice of God. "Up, sanctify the people and say, Sanctify yourselves against to-morrow; for thus saith the Lord God of Israel, there is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies, until ye take away the accursed thing from among you."

DELAWARE.—The little Slave State appears to be exempt from that spirit of intolerance and mobbing, which has disgraced the free States. Mr. Dennison, writing to the Editor of the Vermont Telegraph, says:—

"One of the most cheering facts I have met with is the readiness of the more intelligent classes to converse on the subject of slavery. Strange as it may sound to some—a man may fearlessly yet kindly express his opinion here without being mobbed. Last Saturday evening there was a public discussion of the merit of Colonization and Anti-Slavery Societies. It was held in the Lecture Room of the second Presbyterian church. There was no disturbance, although the Colonization advocates came out, as they often do, in a strong tirade in favor of Slavery, and abusing the abolitionists. Next Saturday evening the debate is to be repeated."

AMERICAN SLAVERY ABROAD.—A correspondent of the Richmond, Va. Telegraph, a Virginia gentleman, now in Scotland, writes from Edinburgh, October 30, 1836, that the subject of American Slavery is producing "a most unparalleled excitement in every part of Britain."

"Since my arrival, he remarks, in this country, I have had frequent occasions to witness among the dissenting clergy in particular, their utter abhorrence, not only of the system of slavery, but also of the principles, which are advocated by the greater part of Southern Christians. To maintain that Slavery, in itself considered is not necessarily sinful, is, in their view, so repugnant to every dictate of reason and Scripture, that they can hardly reconcile it with their consciences to believe that the advocates of such a sentiment can ever have experienced the regenerating influence of God's grace."

He further states, that the members of the established church do not differ materially in sentiment on this subject from the Dissenters, although the excitement is confined almost exclusively to the latter. In relation to the Discussion in Glasgow, he would infer from his observations, that "while Breckinridge is acknowledged to have exhibited great ability in his arguments, still Thompson is thought to have gained a complete victory."

TIMIDITY IN CHURCHES.

One would be led to think from observing the conduct of a majority of the northern churches in relation to Slavery, that timidity is an essential element in Christian character. Exalted as may be their tone against other vices, when slavery is named they are speechless. There are churches in this city, in which any allusion from the pulpit to slavery would be deemed presumptuous and impolitic. There are churches in this city, whose members would be shocked to hear their pastors praying publicly for the slaves. He may pray for the extinction of idolatry, the perfect triumph of temperance, the advent of universal peace; but he dare not mention slavery. He may pray for the Hottentot and Hindoo, for those that go down to the sea in ships, for all that are in authority—legislators and governors; he may compass the earth, seeking subjects of prayer; but he dare not breathe the name of the slave—he dare not send to heaven a single petition for more than two millions of his fellow-countrymen, who are among the most ignorant, degraded, destitute, wretched, oppressed, of all God's creatures. Has liberty become valueless in the eye of the church? Has she agreed to embrace slavery as a Divine Institution? Has she no bowels of compassion for the slave? Shall the heart of infidelity yearn over his sufferings, while at Christian altars, his wrongs are unremembered? Infidelity, with all its wretchedness, has scarcely ever stooped so low, as to advocate a system of human degradation. Can so much be said for American Christianity? Whom do we find a mong the champions of Slavery? Professed disciples of Christ. Who are they who have taught that slavery is from God? Christian teachers. Who are they, that have so little hatred for slavery, or so little sympathy with the oppressed, or so much regard to public prejudice, as to abstain from all public prayer that our country's curse may be taken away, and the light of liberty break in upon every wretched captive? Northern Christians. We know some pastors, who are much inclined to do their duty on this point. For their encouragement we copy the following.

"Rev. Timothy Stow, pastor of the Presbyterian church in Montrose, Pennsylvania, records in the Emancipator his experience of the effect of a pastor's preaching his sentiments fully on slavery;

"Some fearful, when I came out in the pulpit on the subject of slavery, that it would drive the church and congregation away from me. But my congregation has never been larger, and so far as I know, my people were never more attached to their pastor. None of the fears of my friends have been realized, and God has shown me that Christian faithfulness on this subject shall not lose its reward. I wish you to consider me, sir, as enlisted in this cause till death; and I will endeavor to prepare my children, after my departure, to advocate more ably than I can, the cause of the oppressed. My sympathies, my prayers, my efforts are with you. In so holy a cause I pray God we may be preserved from a fatal spirit. We have too much truth and righteousness on our side to seek the aid of the unkind and malignant passions. Nor do we need the aid of coarse and bitter language. Truth, warmly, benevolently, strongly expressed is, under God, the weapon that we need."

SOUTHERN CHURCH.

The Synod of Virginia at their late meeting were unanimous in declaring the interference of abolitionists to be in direct opposition to the Constitution of the church, and the example and precepts of the apostles.

West Lexington Presbytery, Kentucky.—The following are some of the resolutions adopted by this body:

"Resolved, That this Presbytery views slavery as it exists among us as a great political and social evil.

"Resolved, That it is not inconsistent with the Christian profession, in the present condition of things in Kentucky on the subject of slavery, for any person in the communion of the church to hold slaves.

"Resolved, That this Presbytery views with the deepest abhorrence the existence and operations of what are usually termed 'abolition societies,' as well calculated, if they should succeed in their enterprise, to fill the land with blood, and bring on all the horrors of a servile and civil war.

"Resolved, That this Presbytery views with increased confidence and pleasure the existence and operations of the American societies for colonizing the free people of color on the coasts of Africa; and do hereby most cordially recommend the same to the liberal patronage of the public at large.

"Resolved, That the general assembly alone has the right of fixing the terms of communion for any and all of the members of the Presbyterian Church in the United States; that

privileges of ministers or members of the church by sectional
harmony presbytery, S. C.—Southern Christians seem dispo-
sition to come out, "broad, flat-footed," to use a phrase, adopted by
Mr. Bayly.

"At the stated session of the Harmony Presbytery, commenced
in Winnsboro, South Carolina on the 25th Oct. the following
report of the special committee, on the state of the Church, was
unanimously adopted:

"Whereas, sundry persons in Scotland and England, and others
in the North East and west of our own country, have denounced
slavery as obnoxious to the laws of God—some of whom have
presented before the General Assembly of our Church, and the
General Assembly of the United Presbyterian Church, the avowed
object of bringing into disrepute slave holders, and abolishing the
relation of master and slave.

"And whereas, from the said proceedings, and the statements,
reasonings, and circumstances connected therewith, it is most
manifest that those persons 'know not what they say nor where
of they affirm'; and with this ignorance discover a spirit of self
righteousness and exclusive sanctity, while they indulge in the
most reckless denunciations of their neighbors, as false in fact as
they are opposed to the spirit and dictates of our holy religion.

Therefore,

"Resolved, 1. That as the Kingdom of our Lord is not of this
world, his Church, as such, has no right to abolish, alter or affect
any institution or ordinance of men, political and civil merely;
nor has the church, even in its midst, the right to prescribe rules
and dictate principles which can bind or affect the conscience with
reference to slavery, and any such attempt would constitute ecclesi-
astical tyranny. Much less has any other church, or churches,
or bodies of men, ecclesiastical, civil or political, under heaven,
any slightest right to interfere in the premises.

"2. That slavery has existed from the days of those good old
slaveholders and patriarchs, Abraham, Isaac, and Jacob, (who
are now in the Kingdom of Heaven), to the time when the Apostle
Paul sent a runaway slave home to his master Philemon and
wrote a Christian and fraternal epistle to this slaveholder which
we find still stands in the canons of the Scriptures; and that slavery
has existed ever since the days of the Apostles, and does now exist.

"3. That as the relative duties and obligations of master and
slave are taught in the Scriptures, in the same manner as those of
parent and child, and husband and wife, the existence of slavery
itself is not opposed to the will of God; and whoever has a con-
science too tender to recognize this relation as lawful, is 'righteous
over much'; as 'what is above what is written,' and has sub-
mitted his neck to the yoke of man, sacrificed his Christian liberty
of conscience and leaves the infallible word of God for the fancies
and doctrines of men.

"4. That the relation of master and slave is purely a civil re-
lation, and in this State no person or persons can impair, abridge,
or alter that Institution, save the Legislature or the people of S.
C. only.

M. D. FRASER, S. C.

The Heathenism of Slavery.

We copy the two following articles, as additional evi-
dences of the truth of what abolitionists' assert, concerning
the ignorance and irreligion consequent upon slavery. The
first, the Evangelist says, is from the pen of an accredited
correspondent of the American Presbyterian; the second is
from the "Narrative of the state of Religion, of the Synod of
West Tennessee."

Letter from Alabama.

Alabama, August 13, 1836.

Brother Edgar,—In my last I spoke of two great hin-
drances to the progress of the gospel in South Alabama—the
roving disposition of the people, and the secular engagements
of the clergy. I now wish to speak of a third, in which, with
pain, I am compelled to make another charge upon my brethren
in the ministry, the almost universal neglect (with
three exceptions) without galleries, and the poor blacks are
not only without encouragement or inducement to attend on
the ordinary preaching of the word, but have no seat pro-
vided for them in the house of God—at least for large numbers
of them at a time. Brother Alexander, who for the last 12
or 14 years has preached with so much acceptance to the
people of Pleasant Valley, in Dallas county, but who is now
about to remove to Indiana, has uniformly preached one ser-
mon on each Sabbath peculiarly for the benefit of the
blacks. Sometimes a few white persons attend, and some-
times none but himself. He met with no opposition, but en-
couragement from all classes, and with considerable success.
Brother Hillhouse, whose private revival, often gave sermons
to the blacks alone, and was much beloved by them, and did
them much good. Brother Witherspoon, formerly of Claiborne,
also gave them some attention, and brothers Gray
and Adams, of Greene, have particularly regarded this part of
their charge. But farther than this we cannot speak. Others
have entirely neglected the poor African, as if his spirit were
destined to the same end with the male before him in the
plough—forgetting the expression "one blood." An un-
necessary fear of provoking excitement has been one reason for
the neglect. If we consult with men of the world, we either
connected with the church or not, they will generally dis-
suade us from the duty, or propose difficulties, or make ob-
jections to the proposed course. But I have found, both in
this country and in Virginia, that we have more fear than
danger. Let a man not openly, casually, finally, and in-
dependently, invite white persons to attend, or even be
careful always to have some present, and he may preach the
gospel to the blacks for a life-time in any part of Alabama.
But a man coming from beyond Mason's and Dixon's line,
has used to have much prejudice and knowledge of humani-
ty. It is said by some, that preaching to the slaves of the
south was preaching to the heathen, and that we have no
need to go abroad to foreign countries, when we have so
many heathen among us. But the field among the slaves is
by no means so inviting as many parts of Asia, Africa, or
the Islands of the sea.—We can exert no influence over the
slaves, except from the pulpit, or on the Lord's day. Dur-
ing the week they are in constant employment. And their
ignorance of letters, rivetted on them by the iron hand of law,
as well as by public opinion, is a hindrance to the conversion
of the minister, which more retards the progress of the gospel
among them than the domination of caste in Harlequin. Let-
ters and religion must go together, if either make rapid pro-
gress or become deeply rooted.

Synod of West Tennessee.

They complain of great profanation of the Sabbath.

The Sabbath is greatly profaned. "So common, indeed,
has become the sin of Sun day travelling among the profes-
sion of Jesus, that resistance to this mode of Sabbath
violation, seems regarded by many as puritanical. The
same may be said of the practice of Sunday visiting, and of
that desecration of this sacred day, which consists in in-
tentionally compelling servants and domestics to absent them-
selves from the means of grace, in order to minister to the
appetites of those who enjoy the privileges of which they are
deprived."

"The colored people, too, have received a share of atten-
tion. Not a few of our ministers, justly conceiving them,
but little benefited by the ordinary instructions of the sanc-
tuary, have appropriated to them a service, designed for
their special benefit, in which the truths of the gospel are un-
folded with a simplicity adapted to the condition of their
minds. Many of them are regular and consistent members
of our churches, and thus give a practical demonstration of
that mad and spurious benevolence, which virtually,
though not designedly, blocks up the way of access to their
beneficence and hearts. Still, however, much remains to be
done in their behalf. They are emphatically neglected
race, especially as to their moral and religious improve-
ment, and the church owes to them, as a duty in this respect,
which no consideration, either of personal interest or fear,
should prevent them from performing."

"When we were in the General Assembly last spring,
we tried to get body to declare this compelling 'servants and
domestics,' or in plain language SLAVES, to labor on the
Sabbath, an IMMORALITY IN SIN. But the Assembly, by a
large majority, refused to say so. One member declared,
that he had an instance of a slave state ten years, and had never
seen an instance of a slave being compelled to labor on
the Sabbath, while another said he hoped the Assembly
would treat the motion with contempt. So it were from slave
states, and both were ministers of the gospel.—Ed. Alton
Observer.

readers who have not received it in another form, may cut
or copy it from our paper, and having circulated it for sig-
natures, forward it to some member of Congress.

PETITION.

To the Honorable the Congress of the United States:

The undersigned citizens of Kentucky would respectfully
memorialize your honorable body in behalf of the American
Colonization Society. The objects of this Society are so
well known, that we deem it unnecessary to set them forth,
and so generally approved by the whole country, that no ar-
gument in its favor is thought requisite on this occasion.
Suffice it to say, that the object at which the efforts of the
Colonization Society aim, is no less benevolent than grand;
and the means which it uses not less peaceable than useful.
Its conception was in philanthropy and patriotism;—its con-
summation will contribute a like in the welfare of our coun-
try and the incalculable advancement of human happiness.
The friends of this noble institution have ever looked to the
general government as the only power able to give its plans
full success; and your petitioners most ardently pray that
your honorable body would realize this expectation by afford-
ing to the American Colonization Society liberal pecuniary
aid and a governmental patronage: And in doing so we be-
lieve we represent not only the wishes of nine-tenths of the
citizens of Kentucky, but also those of a large portion of the
Union. And your petitioners will as in duty bound ever
pray, &c.

N. B. Gentlemen to whom this petition is forwarded are
respectfully and earnestly requested to obtain signatures to
it, and forward them at an early day to our Senators or Re-
presentatives in Congress.

We clipped the above from the Western Presbyterian
Herald. We wish our readers particularly to observe, how
ambiguous is the wording of the article. It abstains from
stating the objects of the society, they "are so well known."
Are they indeed so well known? For our own part, we con-
fess that we are entirely ignorant what may be the objects of
those colonizationists who drew up and are circulating this
form—and for the very simple reason, that the colonization-
ists as such have the most diverse objects in view. Mr.
Bayly says, "one may be a member of the Colonization
Society, because he thinks it will abolish slavery, and cut the
throats of the southern two-legged wolves. Another, because
he thinks it will gradually abolish slavery, and save the
throats of slaveholders, but reduce them to poverty. An-
other will be a member, because he thinks it will help him to
tyrannize over his slaves, by removing the example of the
free people of color. And another (and I hope his company
will be the largest) will be a member, simply, because it en-
ables the nominally, but not really, free man of color, with
his own consent, to become in reality free." Where there
is so much diversity of objects, amongst the members of a so-
ciety, it is not sufficient to point us to their professed object
as set forth in their constitution, which is *exclusively* to co-
lonize free people, of color, with their own consent, &c. Co-
lonizationists should give Congress more abundant information
concerning their object, which is said to be no less benevo-
lent than grand; else it might so turn out, that "governmental
patronage" should be found supporting southern slavery. It
would not be a pleasant thing for northern men to discover,
that their money was bestowed to enhance the value and se-
curity of the human stock of the south.

The rejection of colonization is a matter of conscience with
abolitionists. In this matter they can permit us not to judge
for them. Without one word concerning the motives of co-
lonizationists, their scheme is believed by abolitionists, to be
detrimental to the colored free man, and injurious to the
slave, by lulling the conscience and fears of the slaveholder,
and putting off the day of deliverance. Under such views,
abolitionists cannot for a moment allow any right in Congress
to dispose of the public monies in such a way, as shall palpa-
bly transgress the rights of conscience of a large and increas-
ing number of their constituents. We secure England for
compelling a considerable part of her population to support
by their monies an establishment, which they religiously con-
sider. Will colonizationists thus lord it over their antago-
nists?

They say that their object is "no less benevolent than
grand." We believe this character belongs more properly to
our objects. Shall we therefore petition Congress for govern-
mental patronage and pecuniary assistance? Why has not
the Bible Society solicited appropriations from the general
government? certainly its object may vie in benevolence
with that of colonization.

The petition states, that colonizationists have always
looked to the general government, as the power which alone
can enable them to carry their scheme into effect. If so, let
them discontinue their efforts. It can be nothing else but
infatuation, to be believe that government will ever give it
the necessary patronage.

THE PEOPLE WILL BE HEARD.

"Congress shall make no law—abridging the
freedom of speech or of the press; or the right of the people
peaceably to assemble, and to petition the government
for a redress of grievances."—CONSTITUTION OF THE
UNITED STATES.

We have just had the pleasure of transmitting to Senator
Morris Petitions to Congress for the abolition of Slavery in
the District of Columbia, signed by ONE THOUSAND and
FORTY ONE persons chiefly residents of this city. This
number has been obtained with very little effort, and could
be easily quadrupled, if any competent person could be
found to go round the city and present the petition.

The Editor of the Republican may rest secure, if he has
staked his existence on the fact of his ability to find
"an open and avowed Van Buren abolitionist in this
section of the country." Such "political anomalies" as he
is pleased to call the abolitionists who support Mr.
Van Buren, are becoming quite common. His own sum-
mer campaign against the liberty of the press and the sac-
redness of private property has had we doubt not, no com-
temptible agency in manufacturing them.

**OHIO RESOLUTIONS "RELATIVE TO SLAVERY, ABOLITION
JOURNALS, AND INCENDIARY PUBLICATIONS."—GOVERNOR
CLARK, of Kentucky in his late message to the Legisla-
ture of that state says such resolutions as above indicated,
have been transmitted to him. Will any of our friends
who have knowledge of the passage of them through the
Legislature of Ohio, at its last session, be so good as to let
us know something more special concerning them. To us
the information contained in Governor Clark's message has been
apocryphal.**

PRESIDENTIAL.—Gen. Jackson in his message to Con-
gress at the opening of its present session, says nothing of
abolitionism. Feeble as it was in Congress last session, it
was yet too strong to be put down by the whole strength of
his popularity.

GUBERNATORIAL.—Governor Hill of New Hampshire,
after running a tilt against abolitionism, on his induction into
office, has given it up as rather a losing concern. He is
altogether silent on it, in his late message.

GOVERNOR CLARK of Kentucky chants its requiem in
the following soothing strain:—

"It is with unqualified gratification that I have witnessed
the gradual decline of abolitionism—that wild spirit of fan-
aticism that for a time threatened so fearfully the tranqui-
lity of every part of the country without any regard to the
consequences. Whether it originated in honest intentions led
away by a perverted judgment, or was the conception by evil
design, of a wicked scheme of agitation and excitement, its
influences and pernicious results were equally certain. The
good sense of the community has put it down, and it is to
be hoped that the prudence of its former advocates, aided by
their convictions of its utter impracticability, as evidenced
by recent demonstrations of public opinion in every sec-
tion of the country, will induce them to abandon a project so
perfectly reckless and visionary. Accompanying this com-
munication, I transmit to you sundry Reports and resolu-

tions relative to Slavery, Abolition Journals, and Incendary
Publications, adopted by the respective Legislatures of the
States of Maine, Connecticut, New York, Pennsylvania,
Ohio, and Mississippi, forwarded to me with a request that
they should be laid before the Legislature of this Common-
wealth, and also requesting your concurrence therein."

We have the fortune to know something of Governor
Clark. He is a real liquor-loving, jolly, bon vivant, who,
we think, wishes no particular harm to any body. He has
indited the above passage we should conjecture, without
knowing much, of caring much about the matter. "There is
no doubt with us of his sincerity in thinking abolitionism to be
"the wild spirit of fanaticism." He would think the
same of any other change that would break in upon the set-
tled order of things—no matter what it was—or that would
interfere with his taking a frolic or midnight revel with his
friends.

We will not attempt at this time by any opinion of our
own, to convince Governor Clark that the expression of his
"unqualified gratification" is somewhat premature, but we
will furnish him with some evidence that it would have been
more prudent to restrain it for the present. We offer the
following Resolutions passed almost unanimously by the
Legislature of Vermont on the 15th November last.

Resolved—By the General Assembly of the State of Ver-
mont, that neither Congress nor the State Governments
have any constitutional right to abridge the free expression
of opinions or the transmission of them through the medium
of the public mails.

Resolved—That Congress does possess the power to
abolish Slavery in the District of Columbia.

Resolved—That his Excellency, the Governor, be re-
quested to transmit a copy of the foregoing resolutions to the
Executive of each of the States and to each of our
Senators and Representatives in Congress.

The Editor of the Vermont Journal says:

"Abolition stock in the Legislature has risen about 100 per cent
since last session. The communications from several of the slave-
holding states alluded to in the Governor's message, were referred
to a select committee, who had several meetings—two of them in
one of the churches, in order to accommodate the large number
who attended upon their sittings. The papers from the southern
authorities were quite liberally spiced with southern bravado and
menace, and generally began with a denial of the right of the
north to interfere, even by way of arguments with the subject of
slavery, and wound up by ridiculously demanding the "interfe-
rence" of the north by putting down abolition societies by law,
and all that sort of thing. These philosophical notions of the
south seem to think it very wicked to put down robbery and
oppression by the force of truth—but it is peculiarly appropriate
as COL FRANKLIN TO PUT UP SLAVERY! The committee reported three
resolutions—the first, denying the authority of the state or national
governments to restrain the freedom of speech of the press; the
second, asserting the fact that Congress possesses constitutional au-
thority to abolish slavery in the District of Columbia—and the
third, requesting the Governor to forward copies to the several
states, &c. The resolutions passed both branches of the Legisla-
ture by almost unanimous votes. This tells well for Vermont.
Our 'brethren of the South' must wait while Vermonters
will be prepared to adopt the Kendall gag-law system."

If we mistake not, Governor Clark will soon see in the
proceedings of Congress, something to satisfy him that the
"good sense of the community" has not yet put down aboli-
tionism."

THE PLEDGE MADE LAST SPRING.

Our anti-slavery friends ought to be admonished of our
true situation. Unless the pledges be more speedily re-
deemed, the Executive Committee will have, either to cur-
tail their operations, or before long, give them up altogether.
Their expenditures, of which they are ready at any time to
give a scrupulous account, have for months past trampled
on the private resources of the Treasurer. None of the
Executive Committee ought to be expected to make such
advances—indeed none of them are in a condition that
would authorize a long continuance of them. Our straitened
circumstances are more mortifying at this juncture,
when the whole State is ready and anxious to hear our doc-
trines. The most effectual way to remedy the present state
of things is, for some of our wealthy friends (and of such we
have not a few) to lead the way in a handsome donation to
the cause. It is altogether out of the usual course of things
for either poor men, or men in moderate circumstances to
contribute even according to their ability, when they see
their wealthy brethren dealing out meagre and reluctant do-
nations. We voted at the anniversary, by acclamation, to
raise TEN THOUSAND dollars for this year's operations. This
was, then, not more than one dollar for every abolitionist in
the State; not much, if any, more than half that sum.
Truly this state of things ought not to remain thus, to be
reported at our next anniversary which we trust, will be held
in view of our slave-holding neighbors, for whose good, as
well as our own and our children's we are acting. No: let
some one of our rich friends come forward at once in this
matter, and it will soon wear a different aspect.

END OF GOVERNMENT.

"The great end of government is to repress all wrong.
Its highest function is to protect the weak against the pow-
erful, so that the obscurest human being may enjoy his rights
in peace. Strange that an institution, built on the idea of
rights, should be used to unsettle this idea, to confuse our
moral perceptions, to sanctify wrong as a means of general
good."

It is said, that in forming civil society the individual sur-
renders part of his rights. It would be more proper to say
that he adopts new modes of securing them. He consents
for example, to desist from self-defence, that he and all may
be more effectually defended by the public force. He con-
sents to submit his cause to an umpire or tribunal, that justice
may be more impartially awarded, and that he and all
may more certainly receive their due. He consents to part
with a portion of property in taxation, that his own and others'
property may be more secure. He submits to certain re-
straints, that he and others may enjoy more and enduring
freedom. He expects an equivalent for what he relinquishes,
and insists on it as his right. He is wronged by partial
laws, which compel him to contribute to the state beyond
his proportion, his ability, and the measure of benefits
which he receives. How absurd is it to suppose, that by con-
senting to be protected by the state, and by yielding it, in the
means, he surrenders the very rights which were the objects
of his accession to the social compact?"

The above is from the pen of Dr. Channing. We copy
it specially for the benefit of our fellow citizens. We wish
them to answer to their own consciences, whether govern-
ment in this city has not, at one instance, failed to ac-
complish its great end. Abolitionists in generous reliance
on public Force, and for conscience' sake, desisted from self
defence. Did public Force protect them? They have
yielded up their property to be taxed. Has their property
been held sacred? They have submitted to legal restraints.
Have their adversaries done likewise? What equivalent has
the abolitionist received for the relinquishment of natural
rights? Have the ministers of the Law, given a single to-
ken of remorse, for suffering its profanation in their hands,
—for their utter disregard of the claims of those who looked
to it for protection? Has one honorable effort been yet made
to assert the majesty of law, by bringing the transgressors to
punishment? Has there been one individual honest and
fearless enough to step forth publicly and vindicate the in-
jured and the innocent?

Conviction of error is the first step to reform; confession
of error fair evidence of a redeemed spirit. That reveals a
mind able to know the truth, though the truth should con-
demn it; this manifests a heart magnanimous enough to
avow the truth, though at the expense of self-sacrifice and the
golden opinions of the multitude. Who of the gentlemen
that took part in the late lawless proceedings against us, has
yet been convinced of his wrong? Who of them has had
the greatness of mind to confess, that he committed an out-
rage?

The law has been transgressed, but its penalties sleep—

They, whom the nation has pronounced, the law-breakers,
walk among us unquestioned, and can look on them whom
they have injured, without penitence. Law never appears
more excellent than when wealth and power bow beneath
its arm. When the mighty tremble at its word, the obscure
man feels secure under its shield. The strength of heaven
to protect is not so manifest when its lightning's blast the
shrubby of the forest, as when some tall, and goaded, and
time-honored oak lies shivered by their stroke.

How is it now in this city? Have such demonstrations
of its power been made, that the lowly may sit under its
shadow and not be afraid? No! nor can this community
enjoy any real and abiding security, until the just demands
of law have been answered, and its wholesome requisitions
fulfilled. This is the only ground of security.

To ask redress is not vindictive, especially when future
security and the good of the community enjoin the demand.
To push the full requirements of the law against offenders,
though it may be called aggressive, is in fact purely defen-
sive. It is defensive not only in respect to the parties actu-
ally injured, but in respect to the entire community, which
may be injured. Impunity invites to crime, emboldens the
vicious. They who, through wealth, influence or connexions,
have set law at defiance, once, will have our reason less to
do reverence, when again enticed to outrage—especially
those who have gained in the first instance the credit of
good intentions. Men are not to be trusted beyond certain
limits. No purity of character is so eminent, so incorruptible,
as to make legal restraints inexpedient. Let men once be
assured, that they can violate law and yet escape punish-
ment, can violate law and yet be crowned with the glory of
good intentions, and from that moment, their own principles
are unsettled, the whole community endangered and all those
barriers, which the wisdom of ages has erected to protect man
against man in society, most fearfully weakened.

The man of policy may call abolitionists vindictive, be-
cause of their promptitude in acting legally against offenders
—aggressive, because not stooping to accept from their ad-
versaries toleration in the use of indisputable rights, they
have determined to maintain these by the laws. If it be
vindictive to claim redress, when to abandon the claim would
confirm law-breakers in their wickedness and stimulate them
to further deeds of violence; if it be aggressive fearlessly to
stand up for rights, which a formidable band, warring against
them under the banner of PUBLIC SENTIMENT, has dared to
outrage and, for aught that has been publicly revealed, may
outrage again,—then indeed is abolitionism both aggressive
and vindictive. And who, even among its honest, pure-
minded opponents, could wish it to be otherwise?

THE TRUTH COMING OUT.—One of the gentlemen—
mobster, whose labors were consecrated last summer to the
destruction of the Press and to the demolition of private
property, said, the other day, as we have been informed,
that "he would not care a d—n, if the Philanthropist
was printed on Main street, since the South had not gone
for them." He was a Whig.

ANTI-SLAVERY LECTURES.—Were delivered according
to appointment, at Carthage by James G. Birney. He
was followed by Alexander Rankin. Although the weath-
er all day had been rainy and the evening was tempestuous,
the audience was respectable for numbers.

A Rankin by an appointment made the same evening,
gave the scriptural view of Slavery on last Sabbath, at the
same place.

**EXTRACT OF A LETTER TO THE EDITORS
FROM A SLAVE STATE.**

I am pleased with the onward movements of anti-slavery
principles. No great revolution in morals or religion can be
accomplished without great excitement. I always antici-
pated great excitement—but, I think, the most dangerous
battle has now been fought.

Some time ago, I preached a sermon in this place, with
which the people were so well pleased, that they requested a
copy for publication. In it I used this language,—"Let us
look around us, and behold the scenes that have been acted
over and over again, in our country for the last two or three
years. In many places, a conscientious man would feel, that
our Constitution and Laws afford no security for our lives,
persons and property. Notwithstanding all our Bibles and
all our Religion and all our Preaching and Praying and Be-
nevolent efforts, our laws have been trampled on, and in
many cases, mobs have burnt churches, and destroyed print-
ing presses, and torn down houses; freeborn American citi-
zens have been whipped and hanged and shot, unheard and
untried, some doubtless guilty, but many innocent and most
worthy. And all this to satisfy the lawless passions of a
phrenzied populace. And these things have been done where
there are multitudes who profess to live under the influence
of our pure and peaceable religion."

It is my opinion, that if ministers of the gospel generally
had thus rebuked this lawless spirit at the first, that there
would have been far fewer cases of mobs and riots. But no:
They generally cried out, "we have no sympathy with the
abolitionists!" and in their Conferences and Associations
and Presbyteries, they passed Resolutions condemning them
as the vilest of fanatics;—thus hissing on the mob. The
ministers of the gospel should take great blame to themselves.

Recently I drew up a petition to Congress to abolish
slavery in the District of Columbia. I signed it and so have
others. But as yet I cannot say how the thing will take.

We must not forget in all our efforts to do good, to main-
tain the spirit of humble prayer to God—to look to him to
bless us and to take care of us. We must also maintain
the spirit of perseverance and determination, though wicked
and time-serving men ascribe this to rashness and obstinacy.
Much is to be done in this cause. The Southern [the plant-
ing] States will be among the last portions of the globe to
give up oppression. But they must do it, and it seems to me
before a great many years. The cry of the oppressed has
reached the ear of the Philanthropist in all surrounding
countries. All civilized nations will rebuke us, until we be-
come ashamed of ourselves.

ANONYMOUS LETTERS.

We continue to receive abusive and menacing letters.
Some that have reached us have been surprisingly vulgar
in their language—containing corresponding "pictorials."
On one sent from Tuscaloosa, and charged with double
postage, a request was superadded that the post-master
would forward it if we should not be at home. The main
objects appear to be, to give vent to obscene language—to
take from us the amount of the postage their letters are
chargeable with, and if possible to intimidate. We have not
as yet been put in much fear, nor has the post master ex-
acted from us the postage. The first of these unworthy ob-
jects alone has been secured. They are generally written
too, by ignorant and unlearned persons. As one of the best
samples, for decency of language and literary merit, we give,
verbatim, the following, post-marked Lower Blue Licks,
[Kentucky.]

Nov. 30th 36

Mr. Birney

Dear Sir

Today I found in my office two papers
which were headed as follows: the weekly gazette, and
philanthropist the latter of which I found to be edited by
you. The name which it bears I was pleased with,—its in-
tent labor, or in other words it belies the character or im-
port of those whom it represents. It professes favour to the
able race at the expense of those of our own colour if I am
not deceived as to yours if you are not black, what I said

before is correct that if you have a white skin but a soul as
as corrupt evil as dark as the dungeons of plebeus. For the
purpose of promoting christianity as you suppose. You are
creating not only private but public dissensions—you are
too by your philanthropy indulging upon the sacred prin-
ciples of our republican institutions and consequently must be
obnoxious to its welfare.—you assuming the part of the
deity himself inasmuch as you wish to examine the hearts of
men and judge of their qualification for communion—you are
assuming the devil's attributes in so much as you wish
the blackness of darkness to prevail and to have the power of
inflicting punishment for sin. You seem to be twofold or
to have had a general commission both from heaven and hell
to attend to the affairs of both parties. but you are partial
on account of your depraved nature. therefore you wish
darkness to overshadow the land and the disposition of your
footsteps towards hell preponderate

Take care of yourself
Adieu

THE REFINING INFLUENCE OF SLAVERY.—Southern Re-
publican advocates of slavery, in expatiating on its va-
rious delightful influences, have pointed to its softening and
elevating effect on female character, as a signal rebuke to the
fanaticism of those individuals, who love liberty so well, that
they would have every rank to enjoy it, even at the risk of
leaving ladies to do their own work.

We subjoin as a comment, the following, among other
toasts, sent in by ladies, at a late dinner given to Messrs.
Peyton and Forrester, two of the Whig delegation in
Congress, from Tennessee.

"By a Lady. Here is a wishing that the Union may
continue until the great Judgment day, when all things will
be settled correctly.

By a Lady of Cannon county. The brave volunteers,
the bright jewels of liberty—May Osceola and his blood-thirsty
savage band pass before their eyes, as the deus of heaven
pass before the morning sun, and they save Florida, then
return home to their friends, never more to be called upon to
protect the cowardly Alabamians, Georgians and Mississip-
pians.

By a Lady. The spirits of our brave ancestors are shin-
ing stars in the celestial world, looking down with piteous
eye upon the contaminated ladder by which the Hon. Mar-
tin Van Buren intends climbing to fame, and thinks his exal-
ted station will be the foundation to overthrow what they
have built up—that is, split the Union by mixing colors.

A Northern editor, introducing these toasts, says that "the
ladies of Tennessee, are among the most patriotic in the
land." There may be patriotism in the above toasts, but to
our view, there is no less genuine patriotism than womanly
loveliness in the following unpretending preamble to the
Constitution of a Ladies' Anti-Slavery Society in New
England.

"In view of the fact, that more than two millions of the
inhabitants of this country are in bondage the most cruel,
and that one half of these are females; we, in the capacity
of women, feeling desirous of doing something for their de-
liverance, have therefore formed an association, to effect this
by our contributions, labors and prayers."

THE PENNSYLVANIA CONVENTION.—For forming a State Anti-Sla-
very Society, is postponed until the 31st day of January, 1837—to
meet at Harrisburgh. It is postponed in accommodation to a lar-
ger number of the friends of the cause. The whole number of
names now signed to the call for a Convention, is nearly ELEVEN
HUNDRED.

LETTER FROM MR. DICKEY.

Nov. 30, 1836.

DEAR BRETHREN,

Our last report, given by bro. Eastman, was dated Nov.
21st. Since that time we have delivered addresses in Read-
ing, Huntsville, Monroe, Dick's creek, and on the canal
above H. and in Rossville. The assemblies were not, com-
monly, large, but remarkably attentive and orderly. We
have not, however, passed entirely without opposition. At
Huntsville, we were met by the Rev. Arthur Elliot, of the
E. Methodist church, who buckled on the armor, and braced
himself for the combat. He has certainly the advantage of
any disputant I ever heard, in fitting his facts to the case in
hand; for if they do not suit him, he can shape them to his
purpose. The following is a brief abstract of his speech. He
admitted that slavery was wrong, very wrong, a great evil,
and no man hated it more than he. But the abolitionists com-
menced their operations in a wrong way, and at a wrong
place; for the Constitution secured to men the privilege to
hold their slaves. Therefore, all attempts to emancipate
were unconstitutional; and no distinguished statesman was
an abolitionist. Modern abolitionism must be a bad thing,
for it opposed colonization. As proof that the society was
able to do away slavery, he told us that the son of an Afri-
can king was now in London, getting an education, and that
Virginia had given to the society a donation of \$38,000.
That it was impossible for two races to live together without
amalgamation. To illustrate this, he showed that the In-
dians were waiting away before the whites; and that the
long-continued conflict between the houses of Cork and Wil-
liams, in England, (?) was settled by a matrimonial amal-
gamation of the parties, which saved them both. He then
suggested his belief, that the whole was a British project to
overturn our republican institutions. We all knew that the
English had sent over George Thompson to preach abolition-
ism, and he suspected these agents were British emissaries,
sustained by British gold, for he could not think that Arthur
Tappan could bear all the expense. He knew that Arthur
Tappan sent a vast deal of money to the west. That when
he was in New York last spring, Tappan desired him to carry
out money for him, but he had just told Tappan, he would
have nothing to do with such business; and then Tappan
sent it by Mr. Hall of Portsmouth, at the mouth of Scioto, or
some other man who travelled with him.

Our speaker then comforted himself, that George Thomp-
son, the abolition champion, had been completely used up
in London by Mr. Breckinridge.

To show the ruinous effects of immediate emancipation,
he told us it would turn loose among us, 300,000 niggers,
(?) and, in the distribution of them, 170 or 180 would
fall to the village of Huntsville—the most of them proper.
He insisted, that it was necessary to cherish hatred against
the race, for, said he, if hatred is removed, love will succeed
(for love is the opposite of hatred) and then amalgama-
tion is inevitable, for love leads to marriage. But the coloni-
zation scheme would prevent all these evils, and could
do it, for they had ships, and were abundantly able to remove
the whole difficulty in 40 or 50 or 75 years. In short, you
never saw two persons used up in better style than we
we. His remarks made two abolitionists. We have not
reaped further.

We then proceeded to Monroe and Dick's creek, where
we presented a constitution for an A.-S. Soc. and obtained
the signatures of more than forty. Several others are fa-
vorably disposed, but wished time to deliberate. There will,
doubtless, be a society organized there before long, of say 50
members, some of the most efficient men in the neighborhood.

In all the other places where we have delivered addresses,
we have found advocates of the good cause, and the people
are reflecting, and, no doubt, numbers will get right. The
yeomanry of the country are slow but sure.

We then crossed the big Miami, and in the neighborhood
of Millville we lectured four times. There we found a few
ready to take hold. Bro. Gilliland thought best to propose
a constitution, and a few subscribed it. More will be obtain-
ed, and a society will be formed in a few weeks. We once
had a very sterile field. We have scattered the seed, and
our hope is, that He who has promised to succour the oppressed
will cause it to grow. We must now return home.

Yours &c.

JAS. H. DICKEY.

LETTER FROM MR. WEED.

Manfield, Nov. 21st, 1836.

BRO. BAILEY—

Since I last wrote you, I have visited Lorain county—I spent some time at Oberlin, and a few days in Bowdoin. I arrived at O., just at the close of an interesting series of religious meetings, which had been continued for three weeks, with the most blessed of God, by the powerful presence of his spirit to convert sinners and strengthen his people in faith and holy living. I have never visited a community in a more deeply interesting state of religious feeling. Such tenderness of conscience—brokenness of heart—love of the Saviour—fervent prevailing prayer, I never before witnessed. It seemed as if the whole people had come boldly up to the throne of grace and clothed in their right mind, were sitting at the feet of Jesus—and that he, in verification of his promise, had taken up his abode in their hearts.

This revival has occurred at a very important time—just as the institution was ceasing its yearly term, and when the two or three hundred young men connected with it, were about to scatter abroad through the country, in the capacity of teachers, preachers and lecturers. They have gone—most of them, I trust, in the fullness of the gospel. I have already heard of the labors of some of them being attended with the reviving influences of the spirit. NINE of the young men I found, preparing to go out as Anti-Slavery Lecturers. With them I passed a week, in reviewing and discussing the principles of our society, and considering objections urged against us. They are all young men of talents—pleasing address—skilled in the subject they are about to present and what is more and better than all, men of devoted piety—stimulated and urged on in the efforts they are about to make in behalf of suffering humanity, as I trust, by a pure and holy benevolence. Five of them have for their field Western New York—Four the North-Eastern part of this State and Western Pennsylvania. There is some probability that Professors Cowles and Whipple will spend the winter, lecturing on the subject in Michigan. They left Oberlin, whilst I was there, to be present at the convention at Ann Arbor, called for the purpose of organizing a state society. They are their intention, if the field was ripe for lecturing, to devote themselves to the cause during the winter.

From O. I went to Brownhelm, a village nine miles west of O. Here I stayed three or four days; lectured three times, and organized a society of 50 members.—William P. Harris, Pres.; Edward C. Betts, Sec.

Post Office address, Brownhelm, Lorain Co., Ohio. From Brownhelm, I started on return for the south of the state. Reached this place on Saturday the 13th. Preached in the Congregational church on the Sabbath. Lectured during the week in a neighborhood four miles distant. A society of some 30 or 40 members will be organized this week. Yesterday, preached again in the Congregational church of this place—defended the New Testament from the charge of sanctioning slavery. Expect to lecture here Tuesday, Wednesday and Thursday evenings, and then proceed on my way to Hamilton and Butler counties. This part of the state is ripe for the harvest. The people are ready and anxious to hear. I have had pressing invitations from a great number of places to lecture, but, on account of appointments south, am obliged to decline them. The Lord is rolling this subject upon the minds of the people. Prejudice is giving way—truth entering—and opposition faltering and waning. Dear brother, let us be encouraged to go forward, nothing doubting. Victory over this mighty bloody Moloch of our country—Slavery, shall soon crown our efforts. We are fighting the battles of the Lord. On our banner is inscribed—Glorious God, good will to men; truth and love our weapons, offensive and defensive. Thus bannered and panoplied, can we fail to triumph?

Yours as ever, in the cause of Christ and suffering humanity.

E. WEED.

From the Edinburgh United Secession Magazine.

American Slavery.

THE A. M. COLONIZATION SOCIETY.

Happily, the principles of the Colonization Society do not express the sentiments of the whole American people. A large and influential evergrowing portion of the community have, within the last two years, adopted the principles of immediate abolition, and are working these principles with prodigious effect. Their whole souls are for the cause—their energies are on its side—their prayers are for it—and their happiness is in its advancing prosperity. Their zeal and determination far outstrip ours when we were engaged in a similar enterprise; and the sacrifices which we had to make, in comparison of theirs, are only as the small dust in the balance. Here it was safe to sympathize with the slave, and labor for his rescue from the manacles that bound him, but there it was dangerous; here it was easy, there it is difficult; here it was popular, there it is odious; here it was honorable, there it is ignominious. The man who like Judge Jay, comes boldly forward and avows himself a convert to immediate abolition, instantly meets with defamation, insult and persecution. The man who, like Thompson or Garrison, devotes his time and talents to public discussion on behalf of the slave, in meetings and through the medium of the periodical press, expresses himself, it may be, to the rebuke of the President, the halls of Congress, and the censures and execrations of the planters and their minions. A price has been set on the heads of some of those who are most prominent in the conflict—their steps have been tracked by hired assassins, and their safety hitherto has been only of God. But yet as the tide-wave of the mighty ocean advances steadily, notwithstanding the hurricane which opposes it in its course, so in spite of all the fierce antagonist influence with which the principles of abolition have to contend, they are sublimely marching onward through the land, conquering and to conquer. These principles, as modified by the existing state of American society, are, that slave-holding is a heinous crime in the sight of God, and that the duty, safety, and best interests of all concerned, require its immediate abandonment without expiation; that the domestic slave-trade ought to be terminated; that the character and condition of the people of color should be elevated, by encouraging their intellectual, moral, and religious improvement, and by removing public prejudice, that thus they may, according to their intellectual and moral worth, share an equality with the whites of civil and religious privileges.

PROGRESS OF THE ABOLITIONISTS.

To show, the energy, decision and success with which the American abolitionists are acting, we may state that, within a very short period, considerably more than three hundred anti-slavery societies have been organized in different parts of the Union, of whose constitution the above principles are the basis. They are all pledged to immediate emancipation. Not long ago, there was only a clergyman, here and there, who had the courage to utter any sentiment condemnatory of American prejudices and American slaveholding. Now there are upwards of a thousand who stand publicly committed to the abolition cause—a "sacramental host," burning with zeal to remedy the bitter effects of their past ignorance or supineness. Numbers more are inquiring. The subject is now so prominent, that it cannot well be evaded; duty is so plain, that conviction cannot easily be resisted; and they also will doubtless advance to the help of the Lord against the mighty. The seminaries of education which teem throughout the land, the academies, the colleges, the theological halls, are pervaded and impregnated with abolition principles. Churches have taken up and discussed the all-engrossing theme. The spirit of supplication is poured out, and numerous and well attended meetings are in existence, whose object is to wrestle with the Omnipotent Protector and Avenger of the oppressed, for his blessing on the efforts which are making to secure the emancipation of the injured African, and the destruction of the inveterate prejudices of their countrymen against those who, although of a darker tinge, are yet brethren of the same family, having souls as precious and destinies as momentous. The public press is beginning to enlist itself in the good cause. Long did Garrison's paper, "The Liberator," and one or two others, stand alone in advocating the rights of the slave; now there are more than fifty news-

papers, magazines, and reviews, whose moral power is extensively felt throughout the Republic. The theme has been agitated within the halls of legislation; and on the 13th January last, a division took place in the House, when 58 voted for abolition, and 156 that the subject should not be entertained. The minority were small; but any one entertained. The minority which year after year voted in who marked the minorities in favor of Parliamentary Reform, the House of Commons in favor of Parliamentary Reform, or even in favor of Negro Emancipation, will find that, comparatively, it is large. Such are some of the cheering symptoms which mark the rapid dawning of that day, when, from the crime of slavery and the odious aristocracy of the skin, America, as well as Britain, shall stand redeemed, regenerated and disenthralled, by the irresistible genius of universal emancipation.

Prayer for the Slave.

Remarks of C. P. Wing on the fourth resolution, adopted at the meeting of the Orleans county Anti-Slavery Society.

Mr. Chairman, a thought has been alluded to this evening, by a reverend father, who has preceded me, which is exceedingly interesting. There was a time when I felt but little interest in this subject. But when it was asserted that there were thousands of my brethren held in bondage here in this land—members of the body of Christ—and who must appear among those whom the great Judge will call his brethren—I could be no longer indifferent, nor inactive. When we all stand before that bar, for which our final destiny is to be decided—it will not answer for us to say that we were indifferent, and did nothing for these brethren, in whose behalf we might have done much good in the way of prayer and effort. If a season has been set apart for prayer, for these sufferers, and a channel of effort, safe and holy, has been prepared—how can you and I bear to hear it said to us in that day, "I was as hungry and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not—for inasmuch as ye did it not unto one of the least of these, my brethren, ye did it not unto me." How can we bear the thought, that we did not even lift up our hearts in prayer with others assembled for this special object. It is this thought that has ever made me solemn, in my own personal concern in this matter.

But sir, another reason urges us. Man cannot perform this work without the aid of Him who alone can change the heart. There is doubtless to be a powerful conflict of means and instruments in this work, for God will not work without them. But is this all? We may preach, write, and remonstrate, and treat with the enticing words of man's wisdom—and could we use a seraph's tongue, and be fired by an angel's heart, and be guided by the wisdom and meekness of a Saviour—yet have we so learned by either revelation or experience, as to imagine that this would be adequate to the work of opening the heart of the master to do justice to his slave? Have we yet to learn, that in all our efforts of benevolence, we must have divine co-operation? And above all, in such a cause where prejudice, and interest, and passion, are all combined against us, and are blown to a seven-fold fury, how can we succeed? None but He who can reach every recess of man's dark heart, and touch every spring of action, can save the slave. Shall we not then all rally around the throne of grace, and especially on every concert of prayer for the slave, and cry unitedly to the Lord, that he would hear the sighing of the captive.

Peter was once in prison—he was in bonds which were thought to be secure. And in this state of things a few, not more probably than are present here this evening, were anxious for his liberation. And how did they endeavor to accomplish it? Did they send a petition to government, and endeavor to melt the heart of the implacable Herod? This, in their case, would have been folly. Did they offer resistance, or terms of accommodation? No—they went to Him who turneth the hearts of kings as the rivers of water are turned—and Peter was soon restored, and joined their little circle.

And who but God can guide to a happy termination the angry commotion which now rages in our land? When nations rage against the truth, and imagine a vain thing, when they gather together to oppose Messiah's kingdom—who can direct the storm and give his beloved peace? None—none but He who sits in the Heaven. It is surely enough to lead us to prayer, when we see the state of our beloved country. Our fathers crossed the trackless ocean, that they might find a land where they might serve God, and enjoy their rights unmolested. Here they planted the tree of civil and religious liberty. It has become mighty. Its broad shade fills the earth. Its leafy fruit gladdens the hearts of millions. But beneath it has been planted the tree of slavery. It, too, has struck deep its roots, which are poisoning and crowding out from the soil the tree of liberty—and it is weaving its serpentine branches among those of the nobler stem. Strange, indeed, that this should be its chosen soil! Strange, beyond conception, that the last home of freedom should be the last home of slavery—and that the freest nation on the globe should be the very one that clings with the greatest tenacity to the most horrid form of oppression! It would seem as if God designed that the two systems should come into collision in their most perfect and ripened maturity—that in the contest the full power of each may be manifested to the world. And what is the appearance of the struggle now? Liberty, I do not think, is in civil and religious liberty is failing. The remark of Dr. Beecher should never be forgotten, that "Insurrections against arbitrary power, tend to liberty; but insurrections against law to despotism." On which side have been the late insurrections? Have they not all been against law? We have been changed with exciting insurrection. But the only way in which I have known the friends of our cause ever to do this, is by being the innocent occasional sufferers. In this way Jesus Christ was an insurrectionist. But we revere the charge, not in bitterness, but with grief. Our laws, at the north, are trampled upon, and while an active jealousy makes it impossible for us to violate the laws of the south, a strong sympathy here encourages the south by her influence to overthrow ours. And we are now compelled to endure a state of things, which, so far as we are concerned in this cause, is complete anarchy and prostration of law. And where is our hope? In God—in God alone. He can give us courage and meekness to glorify him in the fire, as well as well as cause the wrath of man to praise him. If we cannot now be induced to pray, what is it that drives us to a mere sear, when not merely God's promises, the greatness of the work, and example invite us—but such alarming fears for the welfare of our beloved country.

Have we more motive which I would urge, and I shall cease. God has promised to do this work. A brother who has preceded me has suggested that it is possible we may be unsuccessful. We may be overwhelmed by the current of evil. And we shall deserve it too, for we have not even remembered the rock of our strength. Seldom do we find a place where the concert of prayer for slaves is observed. But our cause will not fail. It is wrong to think this—its belief is special promise. God shall send us help from some source. If we at all hold our peace at this time, then shall there be calamity and deliverance arise from another place, and may God grant that we may be saved from the judgments of the Lord. Esther IV. 14.—God has said that the gospel shall break every yoke, and that righteousness shall cover the earth. I believe this—I believe we are to have a millennium, in which, "holiness to the Lord," shall be written on all that we have. But I do not believe that in that day there will ever be found a christian master, who shall write on on his brother who kneels by his side around the table of the Lord—by the side of such an inscription—the name of Slave. No, sir, the name of slave will only live in memory when men shall love their neighbors as themselves. And such a time hastens. It is fast coming on—and we have the promise of God who can do it. And what should we be found doing at such a time. In inactive, waiting for its accomplishment?

When Daniel "understood by books," that the years of the bondage of his people were about to be accomplished—he set his face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth and ashes. How admirable this example for our imitation! We are told to cease our efforts, and there will be peace. Yes, there would be peace—the terrible calm that precedes the heaving of the earthquake, and wild war of the elements of heaven. It would be the peace of a strong delusion to believe a lie that betokens the coming of the wrath of heaven to the uttermost. We may cease our efforts. The government of law may be annihilated—and every voice that is raised in behalf of the African may be drowned. We may be terrified into submission to the will of mobs. We are frail, and may lose our temper, and our courage, and as Christians may dare to speak for Christ in the person of his brethren. But when such a time shall come, then the period shall be fully arrived, when it shall be time for the church of God to charter a vessel to wait for to some more friendly clime, where she can plant the tree of civil and religious liberty.

TOLERANCE.—What art thou, vain mortal, that darest intrude thyself between my God and me? If I have an account to settle with heaven, am I not competent to settle it myself? Can you be more

interested than I am? Or if you are, why insult me; why publish me to the world as the vilest animal in existence? May I not possibly be right as well as you? If so, by what grant either of heaven or of earth, can you be justified in assaulting the purity of my motives? The great God of heaven suffers me to enjoy liberties, suffers me to investigate freely, and without fear, all subjects my mind may chance to pursue, and informs me by the eternal laws of nature, that I can only believe as my understanding directs me. Yet you, you dust and ashes of the earth—arrogating to yourself heaven's powers, would do that which heaven refuses to do! You would stay the progress of my mind, you would enquire which did not exactly suit you; you would prostrate me in the eyes of society and send me headlong to eternal punishment! Away from this land persecuting spirit! Away from this fair earth thou spoiler.—Franklin.

From the Emancipator.

Kat River Settlement, South Africa.

This settlement was formed at the time of the liberation of the Hottentots from the slavery in which they had been held by the farmers. Out of 30,000 thus liberated, 25,000 settled down in six months, as steady laborers in the colony, and worked better than ever before. The remaining 5,000 were established in this settlement on the Kat River. These, be it remembered, were Hottentots—slaves—and the most degraded of the degraded. It was confidently predicted that if liberated they would not work, but would become idle vagabonds—a nuisance to the colony. But mark the result.—In December 1833, a temperance meeting was held in the above named settlement. Seven hundred people were present. The meeting, such was the interest felt, was continued six hours, in the course of which it was addressed by seventy-three native speakers.

The present condition of these emancipated ones, may be learned from the following statement of a Mr. Read, at a special meeting of the London Missionary Society. By the way, what a testimony too in regard to the influence of colonies and the impossibility of promoting morals and religion, so long as oppression reigns!

Mr. Read, junior, next addressed the meeting, and after alluding to the difficulties the missionaries had to encounter in Africa, said, "Your missionaries have done much for that country. Its broken fragments were brought to the missionary stations, and instructed in morals, in the Bible, and in every thing that can make life happy here. When your missionaries first came, they had to struggle with many difficulties, apart from that depravity which is common to men in a state of nature. They found the natives suffering from wrongs inflicted upon them by the colonists; but it pleased God in his providence to raise up that man of whom both my friends have spoken this morning, who represents the cause of that nation, and who procured for them the charter of their liberties which has brought a new state of things into that once unhappy country. It is from that time that we date the existence of the Hottentots in that country. It is well known that neither the arts nor the sciences, nor any thing that is valuable, can flourish on the soil of oppression. Individuals, it is true, may be converted to God, but it is when oppression is banished, and then alone that religion and morals can flourish. Your missionaries have stood betwixt the task-masters and the oppressed, in a country where both the oppressed and the oppressor were degraded almost to a level with the beasts that perish. Your missionaries have in that country about sixty schools. There are now about twelve thousand of the Hottentot population under the influence of Christian instruction, and though they are not all converted Christians, yet they are all professing Christians; and their walk and conversation in the world show that they have felt the influence of religion. On the Kat River settlement where it was my happiness to labor for a season, we have about twelve schools, which are taught by natives who were educated at our own normal school at Philippolis. There is one circumstance connected with the Kat River settlement, which I am desirous of mentioning. Though it is a most important sphere of the Society's operations in that country, the station costs but little or nothing to the Society. These schools are supported by the natives themselves. The society advances the weekly or monthly allowances to the natives, but at the end of the year the people subscribe an amount which is sufficient to refund to the society the money which has been advanced. They built their church and school rooms at their own expense, except one at Buxton, which was built by contributions received from the individual whose name it bears.—The people at Kat River are not only anxious that the children should be educated, but they are desirous that the society should be burdened as little as possible with the expense. Before the late war broke out, the subscribers to the auxiliary society had come to the resolution that one of the missionaries at the Kat River should be supported by them. The education of the people of South Africa is important in another point of view. The natives are now under the British protection, the protection of law has been extended to them; but there is something which still renders their condition very perilous, and that is prejudice. Government can only extend legal rights to the people; they cannot remove prejudice. Ignorance is the mother of prejudice, and though you cannot scold the people into a love of the natives, yet you can do something else? What can you do? You can raise the native mind. If you do not raise the people you will lose all; but if you do raise them, you may withdraw your forces, and you will do well."

Mr. Read dwelt at considerable length on the necessity and benefit of a wide extension of education through the people and then continued: "There is another point of which I would remind you. As the missionaries of this society, we are often in bonds for Jesus' sake. I stand before you as an individual who has been oppressed in that colony, and deprived of liberty. And why? Because we would not sacrifice principle to expediency. "If we suffer with him, we shall also reign with him." We carry our gospel principles to their full extent, "Do unto others as ye would that they should do unto you." We are prepared to renew our work, though bonds and imprisonments may await us in that country. I am unworthy to be employed in so great a work, but I say, "Here I am, send me." I go back to that country nothing wavering, and acting upon the same principles which we did before. We hope that oppression will never make us sacrifice the truths of the gospel, for which your ancestors have bled.

A white-headed and venerable negro, upwards of eighty years of age, called at our office yesterday, and handed us the following letter from one of the most respectable citizens of Wapodford country. We were so much interested in the old man's eventful history, that we cannot resist the temptation of laying it before our readers. We found, on conversing with him, that his clear and strong intellect was still undimmed by age, and that his memory was indeed a store house of the thrilling events of the olden time when Kentucky won for herself the glorious title of "the dark and bloody ground."—*Low Journ.*

Louisville, Dec. 2, 1836.

Dear Sir,—I have accidentally met here with an old family servant who has ridden on horseback down here from Woodford to see some relations in this place, and pay a long promised visit to Mann Butler, the author of the History of Kentucky. I hope you will not be offended at the liberty I take in introducing to your acquaintance this pure and patriotic negro. This old man is a relic of the earliest settlers of Kentucky. He camped two weeks at the mouth of Beargrass in the year 1775, then a dreary wilderness, now the lovely city of Louisville. He waited on his master in 1774 when he went to the Cherokee Towns to prepare the purchase of Kentucky, and was present in 1775 when the treaty was made. He travelled through the wilderness twelve times before the fall of 1780, when his master's family moved out to Boonsborough, on which trip he displayed his superior capacity as a hunter, by shooting and killing a large buffalo when all the white men failed. He was also with his master at the French Lick, now Nashville, in the spring of 1780, when that place was settled by Henderson & Co. Jack well knew Daniel Boone, as he was with him for many years, and frequently hunted with him. Old Monk, who is referred to in Butler's History of Kentucky, as having been with his master, Capt. Estill, at Es till's defeat, was Jack's special friend. Monk died in 1834, only two years ago, in Madison county. Jack, from having been a portmanteau servant, was familiar with the names and characters of all the prominent men of that day, and still has a keen memory as to all that relates to the early history of Kentucky, remembering even the war songs and dances, which he learned at the Cherokee Towns in 1774. Though Jack feels that he has done as much as any other living man towards the first settling of Kentucky, still he does not recount, for *favor's sake*, the dangers and difficulties he has encountered and endured, nor does he claim from his country a pension, a sword, or an office, but merely asks, while here, the public privilege of passing uninterrupted these streets over which he has so often trodden in pursuit of deer, bear, &c. Respectfully, yours,

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